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# DOMESTIC MISSIONS

OF

## The Protestant Episcopal Church.

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AUGUST, 1867.

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### COMMUNICATIONS.

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*LETTER FROM BISHOP RANDALL.*

DENVER, COLORADO, June 29th, 1867.

MY DEAR DOCTOR: You have long ago heard of my arrival at the "front," having, under the guidance and protection of a good Providence, safely run the gauntlet of three hundred miles, through a country inhabited by hostile Indians. But scarcely had we reached our journey's end, before the red savages fired upon the stages and killed several persons. The first coach that was attacked had but one passenger, and he was the Rev Mr. Fuller, who came out with me last year, and who was returning to his family in Massachusetts. His escape was a marvelous Providence, well nigh a miracle. The driver and a man riding in company, on horseback, were killed.

This Indian war has severely interfered with the prosperity of this Territory, having checked the tide of immigration, and in a measure disarranged business affairs. The Government have now taken the matter in hand, with a force, which, though insufficient to conquer these tribes and bring them to the punishment which will compel them to behave better, yet adequate to guard the Union Pacific Railroad and the Platte River route from their murderous depredations. At any rate, I deem the journey quite safe, for any soldier of the Cross who is anxious to enter this frontier-field to fight the battles of the Lord, for the conquest of the land. To all such I would say, put your trust in God,—fear not,—and COME. On our way out, we reached North Platte, the then terminus of the railroad, on Friday, P. M. The seats in the coaches were filled until Saturday afternoon. I decided to remain until Monday, and so made arrangements to have service on Sunday. Two ladies and a little child were under my care, and I was strongly urged to leave on Saturday by those who were going on that day. The Indians were robbing, killing and scalping near by, and it was said by one, who thought that I ought to leave at once, that if we were to wait until Monday, and the stage should be attacked, and harm come to our company, I should never forgive myself for not having started on Saturday. My adviser soon understood that this rule was capable of another application, viz.: If we were to leave on Saturday, and harm should happen, I should have cause to regret that I did not "remember the Sabbath day, to keep it holy," and wait until Monday, when we could have gone safely.

On Sunday we had service in the morning and afternoon in the sitting room of the

hotel. There was a very fair congregation, and among them several Church people; the responses and singing were quite animated. I think this was the first Protestant service ever held in the place. It was very much like a service in mid-ocean. The nearest Christian temple was about three hundred miles distant.

Somewhere between Chicago and Omaha my valise went astray, which had been duly checked with my trunk; a few weeks after I reached Denver, it came to hand. It had been opened. My robes and other remaining contents were in good order, but the *money* and papers were gone! Some *white savages* there are, as well as *red*. May the Lord severely convict and then graciously forgive the miserable sinner that could commit such a robbery.

On Saturday, after our arrival in Denver, I went to the mountains, forty miles away, and officiated morning and evening in Christ Church, Nevada City. Mr. Fuller, who had been in charge of this station, had left a few days before, on his way East. This, my second visit to this place, presented a very striking contrast with the first. Then, there was scarcely any regard paid to the sanctity of Lord's Day; the mills were running—and there were frolicking and fighting—drinking and murdering. Now, it was a quiet, orderly community; business was suspended, and there was no rioting nor confusion. There, on a commanding elevation, stood the temple of God,—and in it a large and attentive congregation. A parish had been organized, with a good Sunday-school. Already there were a number of communicants. I confirmed twelve persons in the evening, when the church was crowded to its utmost capacity. The parish is entirely free from debt, and the church will be consecrated at an early day. It is the only place of worship in the town. This is the fruit of God's blessing upon the labors of the only missionary which I had. The testimony of the most intelligent people in that vicinity is unqualified as to the marvelous change which has been wrought in that community by the services of the Church during the last eight months. I expect soon to hold another confirmation. There are already several candidates. Churchmen at the East, who desire above all things to honor God, and benefit their fellow-men, and bless their country by spreading the Gospel, and planting the Church in its newer, most destitute and most rapidly growing parts, in view of such results as these, will deem it a *privilege* to make their offerings at once, while they may, of what God has given to them, in furtherance of His own work, for the salvation of their fellow-men.

I officiated in the afternoon of the same day in the Presbyterian place of worship, in Black Hawk.

The parishes in Denver and Central are in a very promising condition. St. Paul's Schools, Central City, is one of the best schools in the Territory, and bids fair to be an important Church institution. Its success is attributable, under God, to the indefatigable labors of the Rector, the Rev. Mr. Jennings. It is now in charge of a young lady from Boston, who came out with me, and who is everyway qualified for her position. Another teacher from the East is expected soon, to join her in this work.

One missionary only came with me. I am patiently waiting for others, who have promised to come, and who, I trust, will soon be here. The openings are such, so inviting and so promising, and withal so pressing, that it requires both faith and patience to quietly wait for men to come, and go in and occupy them, before they are entirely possessed by others.

Business is much depressed at this time, and money is very scarce. Yet, within a few days, upwards of two thousand dollars have been subscribed for the purchase of an eligible lot in Denver, centrally located, whercon I intend to erect at once a substantial brick building for a girl's school. The lot which had been previously given me, near

asuring five hundred by three hundred feet, being an entire square, in a high and beautiful locality just out of town, is for a theological training school and collegiate mission. The erection of this building will be deferred until next season. I hope to begin work on five new churches in about as many weeks.

My purpose is to establish a boys' school in Golden City, for which I have a teacher engaged. In order to secure a suitable edifice, I want three thousand dollars, which, it is hoped, will come from some source in due time. A much larger sum is actually needed, but this, with what the people in the town may contribute, will ensure a comfortable and respectable school-house.

These Church schools, established in connection with the Church itself, under the supervision of her ministers, are mighty instrumentalities for promoting a Christian civilization in a new country. Now is the time to plant them.

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LETTER FROM BISHOP CLARKSON.

NORTH PLATTE, NEBRASKA, June 24th, 1867.

MY DEAR DR. TWING: You and your many readers will no doubt have seen so many notices of the consecration of St. Luke's Church, Plattsmouth, before this letter reaches the SPIRIT OF MISSIONS, that anything I can write on that subject will, perhaps, be out of date and superfluous. But the beautiful service, the grand sermon, the children's welcome of flowers, the congregation's grateful address, the presence of Mrs. Young's family, the large gathering of the clergy, and the truly fine appearance of the church itself, all combined to make the occasion "a white day" in the ecclesiastical calendar of Nebraska. As I watched from the deck of the steamer on Monday morning the massive and striking tower, which crowns the highest peak of the town, fading out of sight, I silently thanked God that he had put it into the heart of one of his dear children to erect on that commanding hill such an ever-eloquent testimony to the power and the reality of faith in Him. The tens of thousands of restless travellers who traverse every year that mighty highway of this nation—the Missouri River—which rolls its navigable waters for three thousand miles, can hardly fail, as they gaze upon that beautiful structure, and hear its sweet and holy history, to learn something of the worth of Christ's love and the progress of His kingdom.

I was sorry that I could not accompany Rev. Dr. Tuttle and his companions, Nebraska's noble benefactors, on their visit to Talbot Hall, our flourishing Boys' School, and incipient Divinity Hall; saying, therefore, a reluctant "good-bye," I hastened northward to commence a missionary journey along the line of the Union Pacific Railroad, which is *already finished four hundred miles west of the Missouri River*, cutting the empire of Nebraska into two sections just as the Central Railroad does your little (in comparison) New York. This railroad, already the marvel of this land of wonders, and soon to be the revolutionizer of the commerce of the world, is hastening towards the Pacific at the rate of *four miles every day*, and by September, the echoes of the locomotive's shrill whistle will be leaping from crag to crag among the Rocky Mountains. We desire to follow the locomotive with the Church and the Gospel, as rapidly as possible. Rev. Mr. Goodale is our faithful railroad missionary. He stretches from Omaha to Julesbergh, four hundred miles. Now at Columbus, now at Grand Island, now at Silver Creek, now at North Platte. One Sunday here, and other Sunday there, with unflagging zeal, and rare qualities for such a work. But then he is not ubiquitous—

and how can one man perform such labor properly unless he is so. Can you not send us another missionary for the railroad? New towns are springing up along the track, and we must be early on the ground. We are trying to place little churches in every town along the line, so that their Crosses may be waymarks of the Gospel's march across the continent. St. James' Church, Chicago, has already built the first one, St. James Fremont; St. Peter's, Brooklyn, has agreed to build St. Peter's, Columbus; then we shall want one at Grand Island; then, one at North Platte; then, one at Julesbergh; this will bring us to brother Randall's Jurisdiction, and as he has forty-five thousand dollars, he will have no trouble or anxiety, I hope, about his churches. Fifteen hundred dollars will build one of these churches, in addition to what the people at each point will raise. Most of the new churches that we are now building, by the aid of Eastern congregations, are on the Missouri River—but it is just as important to have churches on the Pacific railroad.

I started in company with Mr. Goodale on Tuesday the 18th, for a missionary excursion along the line of railroad. Our first stopping place was Fremont, the first town west of Omaha, forty miles distant. The little church here is not quite finished; it is a beautiful structure, and very handsomely located. We held service in the school-house, which overflowed with an intelligent and apparently devout congregation. On Wednesday we reached Columbus, the next point, eighty miles west of Omaha. Here we expect soon to begin a little church. As the train was behind time, our service, which was well attended, did not commence until nine p. m. A few faithful communicants reside here, who embrace with heartiest gratitude the opportunity of a worship they love so well. We were told when we arrived that it would be impossible to hold a service on account of the mosquitoes, a Methodist preacher having already been fairly driven from the field by them. But we thought that we had faced more formidable enemies of the Gospel on our missionary journeys, and we would not surrender without a contest. They were indeed very numerous, and very troublesome, but we occupied the field until we had finished our work, though it could not be said that we came off without losing some blood, and a little patience.

On Thursday morning we rode out twenty miles in a wagon with Col. Whaley, to the Pawnee Indian Reservation, and had an opportunity of talking to the Indian children who are gathered into the spacious mission house for education. It was a most interesting and affecting service. An oppressive feeling of sadness steals over me as I visit these Indian villages, and see a heathenism, as abject and as complete as that of China and Africa, existing in our midst, and within a few days journey of the centres of our civilization and the very shadows of our gorgeous churches. If we had a half a dozen Hinnman's we could carry the blessed Gospel, with all its power, by the Holy Spirit's help, to forty thousand pagans who roam over the plains of Nebraska and Dakota, and many a degraded Indian could be lifted into the light of Christianity's "better day." Opportunities are opening before us all the while for Indian missionary work of the most promising kind, but I have neither the men nor the means to embrace them, and must be content in sadness of heart to look upon the Church of Christ with fettered limb and padlocked lip, halting and stammering at the gateway of a white harvest.

Returning with hearts too full for utterance, from the Pawnee Village, to the railroad, after baptizing the son of our generous host, Col. Whaley, we took the train westward bound over "the illimitable plains." Hour after hour we glided along over an unbroken prairie, scarcely seeing a house, or a tree, or the semblance of a hill until we reached Grand Island in the evening, a new railroad town. There never had been



a service of our Church here, and only one of any kind before. We soon found the schoolhouse, Mr. Goodale went round from house to house to give the notice, and, procuring candles, we literally "stuck" them in their own meltings around on the logs and benches of the unplastered room, and were ready, after distributing Mr. Wolfe's invaluable "Mission Services," for our worship. As there were no Church people in the community, we said a few words in explanation of our Common Prayer to the congregation that filled the house, and commenced the service. It was all new to them, but they were reverent and attentive, and sang with heartiness, "Come, Holy Spirit, Heavenly Dove," and I preached them a plain and simple sermon on the "plan of salvation." The people expressed their thankfulness, and hoped we would come again. This will hereafter be a regular station of Mr. Goodale's work. There is no church building of any kind here, and within six miles of the place, including the town itself, there is a population of two thousand souls. If there is any individual or congregation willing to aid us in erecting here one of the Gospel landmarks along the Pacific highway, we should be most grateful for the assistance.

We left here, as well as at Columbus, one of our "Ranche Libraries," six books of suitable and attractive matter for the reading of storm-stayed and weary travellers, and at eleven o'clock at night, after a long day's journey, threw ourselves on a bed to catch a little sleep before the two A. M. train came along. We caught both the sleep and the train, and by daylight were being whirled along at the rate of thirty miles an hour, over the scenes of recent Indian depredations, towards the temporary end of the railroad, where a large collection of people had been gathering during the last three months. This was North Platte, three hundred miles west of Omaha, where we had an appointment for Sunday. Such a town, and such a service requires a letter of itself, and if you and your readers are not weary of our story, and we can find a spare hour, we will tell you something by and by of "the last town on the line."

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### THE GREAT EASTERN.

IN a recent Church discussion, it was stated that *man's* efforts to employ this leviathan steamer profitably in carrying passengers across the great ocean, having repeatedly failed, it seemed as if *God* had designed her for higher and nobler purposes. It is true that the dimensions of the Great Eastern, being similar to those of Noah's Ark, have already rendered good service to some students of the Bible by verifying and vividly picturing this early type of the Church. She will, however, have performed a still higher service, if the Christian Church takes warning from the unsuccessful efforts to employ this noble steamer in the profitable but ignoble business of carrying rich passengers, when her true mission seems to have been, first to seek and save the lost. Seeking and saving the lost money, the lost sheep, and even the lost publican, are less startling and unusual, than seeking and saving a lost thread, buried miles deep in the trackless ocean. Such a search seemed like presumption; but it was a reality undertaken in faith, for every appliance was provided that practical experience or scientific skill could devise; no passengers or mere idlers were received; every

soul on board, from the commander down, being equally intent on the one great aim.

When, after many delays and disappointments, the grapnel found the lost eabel, and gently lifted it to the water's surface; when the agile sailors were lowered to secure it; when skilful meehanies welded it to its fellow, and when the man of science tested its vitality by sending the life current through it to the mother land, there was no place for envy in any breast; all were jubilant with a joy that was heightened by their vexatious delays and disappointments.

Our mother Church, by reason of her alliance with the State, lost sight of her simple Gospel mission, and, whilst repudiating the sale of indulgences, hired out reserved seats in churches, and made social distinctions more marked in God's House than in either the political or commercial world. The Rev. R. Gregory gave the following illustration of the natural result of that system, in his speech at the recent Church Congress, composed of Bishops, Presbyters and Laymen. "The calculation is that not one in fifty of the workngmen, on the south side of the Thames, are found in any place of worship at all." He adds this sentence that is replete with dearly bought wisdom: "To give alms (to men) fails to attach them to the giver; the reception of alms degradcs them in their own eyes, and although at the moment they are grateful to the donor, alms-giving in the long run fails to have the effect we are in the habit of attributing to it. We must therefore start from some other point, so as to convince them that we really sympathize with them."

The Scriptural proverb: "As is the mother, so is her daughter," is, in this case, lamentably true; but both mother and daughter (like the Great Eastern before her successful cruise) are being prepared to start afresh on their true mission. With what deep interest every form of grapnel is now examined and prepared for use! The duly appointed comanders now welcome with heartfelt joy the humblest helpers, as the gift of God; and they enjoin the more favored, who sustain the Church by renting pews, not only to aid their ministers in seeking the lost, but also to welcome them into God's House, just as cordially as the tradesman or even the publican welcomes them into his shop. The following brief extract from the log-book of the Great Eastern, reveals some of the hidden working by which great successes have already been wrought by grapnels and other appliances too long neglected.

II.

While visiting one day, a member of our Mothers' Meeting told me of Mrs S— who had been nursing her, and said, "I wish you would go to see her; she has had a great deal of trouble. I told her I was sure you would go." A few days afterwards I called to see her. She had been a member of a religious body, but several years before, when she was in trouble, none of the members of that body came to see her. She felt neglected and alone, stayed away from church, and had grown careless. Her husband was in a consumption, but worked occasionally when he was able. Her daughter, a delicate girl, was in the mill, and she herself was obliged to go out nursing, in order to keep up their little home. I talked to her about herself, and found

that she was very unhappy at living apart from her Saviour. When I prayed for her she was completely broken down, and remained upon her knees sobbing. She felt that she had wandered too far from God to be forgiven. I read to her the promises. Hope gradually dawned upon her soul, and she thanked God that He had sent some one to draw her back into the path from which she had so long strayed. As the way was not new to her, she advanced rapidly in the Christian life. She joined our Mothers' Meeting, and attended church regularly. In a few months our minister admitted her to the Holy Communion; and when the Bishop came she was confirmed. Sometimes, other members of the Mothers' Meeting speak to her playfully of her great love for me; and on one of these occasions she seized my hand, and, with tears in her eyes, said, "How could I help loving you when you brought me back to my Saviour." Indeed, her grateful love humbles me, for she calls me teacher, while I really sit at her feet and learn of her.

She became extremely anxious about her husband, who was entirely indifferent in regard to religious subjects. When together we used to pray for him. She begged me to come when he was at home alone, and talk to him. At first I seldom saw him; but as his disease progressed, and he was confined more to the house, I learned to know him better. He was a very quiet, reserved man, and it was hard to discover his thoughts or feelings on any subject. His wife gave up nursing, and went out to work by the day, so that she could be with him every evening. As he could not read, his days were very lonely while his wife and daughter were both away at work; and I went as often as I could to read to him. He said very little, but his wife told me he loved the reading, and was very much disappointed if more than the usual number of days passed without my going there. One day, after our reading, he said, "I now trust entirely in my Saviour, and feel sure that He will never leave me." These few words from him were more than many sentences from most people. His favorite hymns were read to him every day, and often several times over. He suffered much, and often could not lie down at all; but he was always patient and never uttered a complaint. His wife strove faithfully and earnestly to lead him on in the right way. It was wonderful how much time she found to read to him. Every morning many things had to be done for his comfort during the day, and then her house-work had all to be done when she came home at night; yet she was never so much hurried in the morning as to omit the family devotions, and never too weary at night for the accustomed chapter and prayers. Great was her joy when she became convinced that her husband was resting his hope of salvation simply on the merits of our dear Lord.

She steadily manifests a deep and lively interest in the spiritual welfare of her friends and neighbors; and several of them have told me of her many earnest talks with them. Every little tract or book which she receives, is given away with a fervent prayer that it may be blessed to the reader. She often mourns that she cannot do more; and yet I know none who, in proportion to their talents and opportunities, do as much as she does. She is very much interested in the scholars belonging to my large Bible-class, and for a long time has been in the habit of praying daily, not only for the whole class, but specially for several members of it. She said one day, "I never see any of those boys come into church without lifting up my heart in prayer to God that they may receive a blessing."

Though very poor, they are such independent people that I never liked to offer them any assistance. Last winter, shortly before the death of Mr. S——, the weather was extremely cold, and their little worn out stove was entirely insufficient to keep their kitchen at all comfortable—poor S—— would sit over it shivering and looking so cold.

I mentioned this to a friend, who sent to their house a better stove, without anything having been said to them about it, or probably they would have been unwilling to accept it. Just after this I was absent from the parish for several days, and on my return, learned that S—— had died quite suddenly, early 'that very morning. I hastened to the house and found Mrs. S—— in deep but chastened sorrow, and also full of gratitude because she felt sure that her husband was at rest in Paradise, and because he had not died when she was out at her daily work. "O! Miss Y——," she exclaimed, "If you had only been here; he wanted to see you so much, but he left good bye for you," and said, 'tell her I hope to meet her in heaven.' We went up stairs together, and knelt beside her husband who seemed smiling peacefully even in death. We thanked God that He had heard and answered all our prayers, and had spared his life until he learned to trust entirely in our blessed Redeemer. I came away feeling, indeed, that "it is better to go to the house of mourning, than to go to the house of feasting."

She said to me afterwards, "O! Miss Y——, that stove—if you could only have seen what a comfort it was to my husband. When the man brought it, we told him he had come to the wrong place; but he showed us the number of our house on a piece of paper, and said he knew he was right. Then we both said that you, in some way, had sent it, and we prayed God to bless you for it. We watched the man take the old one down, and the pipe and stove fell to pieces in his hands. Husband and I looked at one another; we had both been thinking about this for a long time. We each knew the pipe was all worn out, but as we could not get a new one, we had not liked to speak to each other about it. He was so grateful, and said, God sent him everything he wanted."

The widow was resolved to pay her husband's funeral expenses. She said she and her daughter had been talking about it, and they wanted to pay them. They could not bear the idea of neighbors taking up a collection for them, therefore they borrowed the money, and have been paying it back in small sums.

I learn that S——, who was the most reserved man I have ever known, although so young in the faith, had been talking to one of his neighbours on the subject of religion.

Mrs. S—— is never absent from the Mothers' Meeting. She says it rests her after a hard day's work; and she may always be seen quietly seating herself beside the loneliest, saddest looking, or the most despised woman in the room, cheering her loneliness, sympathizing with her in her troubles, or pointing her to the Saviour.

St. James' says, "Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom which He hath promised to them that love Him? but ye have despised the poor." The great Apostle to the Gentiles felt that he received his motive power through the prayers of just such. He cried, "Brethren, pray for us that the word of the Lord may have free course and be glorified. Brethren, pray for us." "Continue in prayer, and watch in the same with thanksgiving, withal, praying also for us, that God would open to us a door of utterance, to speak the mystery of Christ."

People who do not understand the nature of the work in which we are engaged often express astonishment that we do so much, but if they could see the helps we have from the prayers and tender personal efforts of others, they would perhaps be amazed that we effect so little. Our helpers draw many within our reach, whom, otherwise, we should fail to influence for good.

REPORT OF A MISSIONARY MEETING RECENTLY HELD IN ST.  
PAUL'S CHURCH, CHESTNUT HILL, PA.

IN response to an invitation given on the preceding Sunday, and repeated in the daily press, a public meeting, in furtherance of the work of the Diocesan Board of Missions of Pennsylvania, was held in St. Paul's Church, Chestnut Hill, Philadelphia, on the evening of Friday, June 28th, 1867.

The attendance was large, and the clergy present were the Reverend Messrs. James W. Robins and S. Durborow, in surplices in the chancel; and in the body of the Church, the Rev. Dr. Hare, and Rev. Messrs. B. W. Morris, G. B. Allen, W. H. Hare, L. Coleman, S. Hall, (of the Diocese of Conn.,) C. R. Bonnell, W. B. Erben, — Ward, W. Ely, R. A. Edwards, W. J. Clark, D. D. Smith and J. A. Harris.

The 104th Hymn, "O Spirit of the living God," was sung, and appropriate prayers offered by Rev. Mr. Robins.

After the devotional exercises, the Rev. B. W. Morris was called to the chair, and the Rev. W. H. Hare was chosen Secretary of the meeting.

The Chairman called upon the Rector of the parish for a statement of the purposes, &c., of the meeting; and he, in reply, said in substance as follows:

He had been present at the missionary meeting held during the session of the last Diocesan Convention, and had been impressed with a feeling of the necessity for more general interest in the needs and the work of the Diocesan Board of Missions than existed, and for more hearty co-operation with the Board in the performance of their great work. Doubtful for some time as to what was the best mode of exciting such interest and securing such co-operation in his own parish, he at length came to the conclusion that the most effective mode would be to gain, if possible, from every man, woman and child of the congregation a pledge of a fixed sum each week for one year as a contribution to the Diocesan Board. The *amount* pledged was to be a matter of secondary importance. Each one's ability and willingness to give were to be the sole arbiters of that. The great point was to secure *systematic* giving. Accordingly, the matter was brought before the congregation, and the proposition was seconded by the earnest co-operation of a layman and a laywoman who interested respectively some of the men and the women of the parish in the formation of an association. The boys and girls had previously promised their help.

Four guilds were formed,—the men's, the women's, the boys' and the girls',—each one a branch of the "Diocesan Missionary Association of St. Paul's Church, Chestnut Hill, Philadelphia," and each pledging its members to contribute what they please (so it be a fixed sum) each week. The layman who had taken up the proposition so heartily, suggested that a quarterly assembling of the guilds, as a missionary meeting, in the church would be a means of keeping up the interest of the work, as in other ways, so by the opportunity thus given of diffusing missionary information; and that the occasion would afford a convenient opportunity to send in by the treasurer of each guild its weekly contributions for the quarter. It was then proposed to begin at once by having a public missionary meeting in the church, to which all the Rectors and congregations of the city and surrounding country should be invited, and at which some of those now laboring under the Board in the missionary districts of Pennsylvania should be present to give the facts of their experience, with a view of exciting the interest not only of the congregation in whose parish the meeting should be held, but also of other congregations whose Rectors or lay members might be present. The plan was submitted to the Bishop, who heartily approved of it; and while he regretted that the duties of his visi-

tation would call him to another part of the Diocese at the time of the meeting, he yet urged the holding of it without regard to his absence.

The result of all this was the present meeting; and having thus stated its general object, the speaker offered the following preambles and resolutions, which he stated to be purely tentative in their character—designed to evoke information as to the work and needs of the Board, and discussion of the best mode of meeting the needs and doing the work.

*Whereas*, It is the duty of the Church to extend everywhere the blessings of the Gospel, and more especially where they are not known, or if known are not cared for; and

*Whereas*, There are in Pennsylvania many localities greatly needing the putting forth of the energies of the Church in this extension; and

*Whereas*, The Board of Missions of the Diocese is the authorized agent of the Church for the performance of this duty,—therefore

*Resolved* 1st. It is desirable that all the members of the Church sustain to the utmost the Church's authorized agent.

2dly. It is, so far as money is concerned, their duty to give not only liberally, but also systematically.

3dly. One reason of the failure to give both liberally and systematically is the lack of general information as to the needs and opportunities of the Board, and consequent lack of interest in its work.

4thly. Information may be given advantageously, and interest excited permanently by more frequent missionary meetings, and by the issue (under the auspices of the Board) of a quarterly publication devoted to the cause of Diocesan Missions, and widely circulated in the various parishes of the Diocese.

5thly. Every parish should co-operate with the Diocesan Board by the formation, under the supervision of the Rector, of one or more societies devoted to the encouragement of systematic giving and working, as well as by praying to the Lord of the harvest to send out laborers.

6thly. We, here present, will co-operate in hearty earnestness with the Diocesan Board.

The Chair, after the reading of the preambles and resolutions, referred to the plan of conducting the Delegate Meetings of the General Board of Domestic Missions, and the success which had attended the free interchange of views at those meetings. He expressed himself thankful that the same plan was thus inaugurated with reference to Diocesan Missions in Pennsylvania, and paid a compliment to the congregation of the parish where they were assembled for what they had already done in furtherance of the cause. He stated that the Board of Diocesan Missions had thought it expedient to employ itinerating missionaries in some localities; and then called upon the Rev. G. B. Allen, who is employed in this capacity, to give some account of his work and its prospects.

Mr. Allen, in reply to the call of the Chair, said that his field of operations was Schuylkill County, which is equal to about one-third of the Diocese of Delaware in square miles, and about three-fourths of it in population, and which has about three-fifths of the area of Rhode Island, and a little more than one-half of its population.

One-third of the inhabitants of Schuylkill County are Protestants, and, from the fact of their being chiefly foreigners who have been brought up in the Church of Eng-

and, would seem naturally to claim our ministrations, and ought to be connected with our Church. But, he was sorry to say, that for various causes, they were not.

The first reason for this is, that we are the last in the field, and that while we are holding back, their children connect themselves with the Sunday-schools of the various denominations who are already in the field, alive to the opportunities offered,—and the parents, in time, and naturally, are led to attend their churches.

Another reason why these people are not drawn to and retained in our Communion is, that of the churches we do have in that county, some, and, at times, many, are closed sometimes for a year, owing to the lack of ministerial supply. There are nine churches in the county, but of these, only one, (Trinity, Pottsville,) is self-supporting. This parish has two hundred and fifteen of the three hundred and twenty communicants in the county, leaving only one hundred and five among the eight other parishes. It is said (the speaker said) to build up a congregation which has been gathered and *once* scattered; but when this process has to be repeated ten or a dozen times, as is the case, we can form some idea of the great difficulty of keeping congregations together. If we had been in time and in earnest in the missionary work in this part of the country, there would now be twenty self-supporting parishes instead of one.

It is exceedingly important to have churches or mission stations established at different points, inasmuch as in the mining districts the population is fluctuating; and it is greatly to be desired that those connected with the Church in one locality and leaving it, should find it where they may next settle in the county. The Reverend speaker then gave some statistics of his own itinerating work through the four districts into which, for missionary purposes, he had divided the county; and mentioned that in one of them there are one hundred and forty Protestant families, and three hundred children able to go to Sunday-school. All over the county the harvest is ready to be gathered. The great want is in men, and means to sustain them. He was glad to state that *one* coal company, at least, was alive to its responsibility in the matter, as they had given one of the ministers of our Church, as a support for his missionary work, one thousand dollars a year, his house, his coal, and the use of a horse and carriage on Sundays, to facilitate his reaching the different points of his labor. A horse and carriage is necessary to carry on missionary work here. Mr. Allen has held three and sometimes four services on Sunday, often riding thirty miles to reach the various points where he was to officiate; and even at this rate of work he was unable to be often at the same place, so large is the area of country through which his work lies. In one district alone, at least *two* itinerating missionaries are needed, and *three* instead of the *one* now engaged, would be far more able to do the work as it *ought* to be done.

The value of the presence of an itinerant in such a field as Schuylkill County (where the oversight of the Bishop, owing to the great size of the Diocese, can only be imperfect,) is not to be measured simply by the number of places he can preach at. His presence and efforts tell largely upon the established parishes, in the way of securing pastors for those which may be vacant, owing to the facilities his work gives him of gaining information as to the general needs (and means of supplying them) of the district in which he is operating.

For instance, in 1865, when Mr. Allen went into Schuylkill County, seven of the nine churches of the county were closed. One month's work on his part secured pastors for four of them, and also the services of one missionary.

The speaker closed with an earnest appeal for help, not only to retain in connection with our Church those who had been previously at home trained in her ways, and now, from our faithlessness and apathy, allowed to wander to other folds; but also because

for lack of effort on our part, immortal souls are on the way to perdition, who might otherwise be safely gathered in the fold of Christ the Saviour.

The Chair, at the conclusion of Mr. Allen's remarks, expressed the hope that some of the laymen present would take part in the discussion of the resolutions, or present facts of missionary work or needs which might have come to their knowledge.

No one immediately responding, the Rev. Wm. H. Hare rose and said that if any layman desired the floor, he would yield at once; but if not, he desired to bring to the attention of the meeting some encouraging facts connected with general missionary work. He thanked God that a movement such as the present was being made, and thought it well that anything tending towards encouragement and hope should be spoken. For himself he always felt that there was a grand *ring*, a sound as of a trumpet in the words of the psalmist, "Blessed be the LORD God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever; and LET THE WHOLE EARTH be filled with His glory. Amen and Amen." If we only felt these words, there was a spirit in them sufficient to work the whole machinery of missions throughout the world, even if we had had no encouragement in the past, and if God had not set before us many open doors. He undertook to show, however, that missionary effort had been signally blessed, and that inviting fields were every where opening before us.

For this purpose he reviewed, in glowing terms, the great work already accomplished in far off heathen lands, where hundreds of thousands of those who worshipped idols once, now unite in singing "Glory be to the Father, and to the Son, and to the Holy Ghost;" and quoted from the reports of workers in the home field to show what readiness and even anxiety are constantly being manifested for the ministrations of the Gospel.

He read also from a report of the Diocesan Board of Missions, to show what is some of the work the Board have in hand, and produced extracts from letters written by missionaries engaged in the Diocesan work, to show what grounds of cheer there are for those who wish the good cause to prosper.

The field is presented with a harvest ripe and ready to be gathered. All that we want is earnest effort, and success is assured. We ought to work, not only on account of our success in the past, but also on account of the open door. If the question be put despondingly, "How can all this be done?" he would answer, by entering into the spirit of the language already quoted, "Blessed be the LORD God, the God of Israel, who only doeth wondrous things; and blessed be His glorious name for ever; and LET THE WHOLE EARTH be filled with His glory. Amen and Amen."

(To be Continued.)

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## EDITORIAL.

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### DEATH OF BISHOP SCOTT.

THE Rt. Rev. Thomas Fielding Scott, D. D., Missionary Bishop of Oregon and Washington Territory, where he had faithfully exercised his high office for the period of thirteen years, reached the City of New York on Thursday evening, the 11th of July. He had been ailing somewhat during a considerable portion of the long voyage, and



more seriously sick for two or three days previous to his arrival. We saw him on Friday morning, when, though feeble and suffering, he talked earnestly about his work and his purposes in visiting the East. On Saturday morning we saw him again. He seemed better, and was quite disposed to converse at length about his work. We left him, promising to call on Monday morning, when we hoped and fully expected to find him able to unfold his plans to any extent that he might desire. But God, in relation to His servant, had other views and arrangements, even the bestowment of the rewards of a good life much sooner than any one had anticipated. Early on Sunday morning, in less than twenty hours after our interview of Saturday, the soul of Bishop Scott took leave of the body, and returned unto God who gave it.

Earth has no voice for such utterance, but there is one from heaven that has awakened, and will yet awaken, great thoughts and great hopes in such scenes of sorrow, saying: "Blessed are the dead who die in the Lord; even so saith the SPIRIT; for they rest from their labors."

#### MEETING OF THE CLERGY.

On Monday morning, July 15th, some twenty of the clergy of the city and its neighborhood assembled at the Mission Rooms of the Domestic and Foreign Committees. The Rev. Dr. Dyer was called to the Chair, and the Rev. Dr. Twing was appointed Secretary. After appropriate remarks by the President and others relating to the life and character of Bishop Scott, the Rev. N. S. Richardson, D. D., and the Rev. Samuel Cooke, D. D., were appointed a Committee to draft, and present to the meeting such resolutions as the occasion seemed to call for. We give, in this connection, the resolutions reported by the Committee, and also a communication, kindly prepared and forwarded to us by the Rev. Dr. Van Keeck, who was Secretary and General Agent of the Domestic Committee, when Bishop Scott was appointed and consecrated to his great work, and, for several years after, had the pleasure of much official and friendly intercourse with him.

*Whereas*, It has pleased Almighty God in His wise providence to take out of this world the soul of our deceased father in the Church, and brother in the faith, the Rt. Rev. Thomas Fielding Scott, D.D., Missionary Bishop of Oregon and Washington Territory; therefore,

*Resolved*, That while we bow in humble submission to the Divine will, which has thus called a faithful servant from the scene of labor to the scene of reward, we must at the same time express our solemn sense of bereavement and warning, which this sudden event brings to ourselves, and to all the surviving members of the same household of faith.

*Resolved*, That we regard this painful and afflicting dispensation as a call to ourselves to be more earnest and faithful in the great work which we have to do, and more watchful and prepared for the hour when the Master cometh.

*Resolved,* That while in the lower ranks of the ministry our deceased father and brother had purchased to himself a good degree, as a steward faithful to his trust, it is rather in the thirteenth years of his Missionary Episcopate that we recall his marked attainments in the Divine life, and the holy self-denying zeal and fidelity with which he wrought for Christ. In his distant and unpromising field of labor, his own high Christian character was a light in the darkness—he labored on, in faith and love, with a singleness and purity of aim, a holy trust, and a willing devotion, in the midst of great difficulties and discouragements, which inspired all who knew him with the highest respect and reverence, and will give his name a place in the history of Christian Missions with those who are held in the most sacred honor.

*Resolved,* That his example of faith, and love, and labor, is worthy of all imitation, and will be, to those who knew him best, strength and encouragement while they are warring in the flesh.

*Resolved,* That we tender to the stricken partner of his joys and sorrows, the assurance of our most heart-felt and earnest sympathy, trusting and praying that the consolations of our holy faith may abound, and bring to her, in due time, their fruits of resignation and peace.

*Resolved,* That we extend to the Clergy and Laity of that portion of the Church over which he presided, the right-hand of Christian fellowship, and assure them that we sorrow with them on the removal of their reverend and honored father and friend.

MY DEAR DOCTOR:

So we have lost good Bishop Scott, and you and I, and his many friends are left to "sorrow most of all," that we shall see his kind and pleasant face no more. It was a shock, sudden and startling when the tidings of his death were brought to us; not having had any intimation of his coming, and yet having had him much in our mind and thoughts of late.

Among our most pleasant and sacred memories are his early labors and first departure for his distant field. We had hardly entered on our duties in the early spring of 1854, when we were urged and virtually constrained by Bishop Wainwright to go with Bishop Scott, then newly consecrated, on a missionary tour to Boston and other places. The pleasant intercourse and warm friendship, begun in that journey, have indeed been interrupted by time and distance, and sore trials; but will never be forgotten while life shall last. We went together to Boston, and there spent a pleasant Sunday in several of the churches. At Hartford, on our return, we had a delightful time with Bishop Brownell, Mrs. Sigourney, and others, who have since entered into rest.

The estimate then formed of the good, strong, practical common sense of the Missionary Bishop, as well as of his earnest zeal and deep devotion, has been fully justified by all the years of toil and care which have since followed, and have now been crowned by his lamented death.

He was then, in New York, the honored and beloved guest of Bishop Wainwright whose kind responsive sympathy was ever ready, as his heart and house were ever

open to his less favored brethren of the borders, whose lot and labors are as hard as their field is rough and difficult. Never can we forget how Bishop Wainwright, in a driving snow-storm in mid-winter, accompanied his valued friend to the ship, and with uncovered head and warm heart, commended him and Mrs. Scott (now written a widow and childless, the good Lord "Stay His rough wind in the day of the east wind,") to the kind care of Him who rules the waves, and at the same time guides and blesses His faithful servants, and the best interests of the Church. When Bishop Wainwright had laid down his earnest work with his valuable life, one set of his robes of office was sent to Bishop Scott, and well and worthily worn on the far-off Pacific Coast. It is a pleasing thought that after years of care, and toil, and sorrow, the Missionary Bishop should come home to die, in the same city whence he started then; and as he had left a sacred wish that wherever he should die, he might be buried; he had his funeral service in the very chapel whose erection his friend had so watched with care and love, and has found his grave in the same sweet cemetery where now rest from their labors and sorrows three Bishops of the Church.

The early efforts of Bishop Scott in creating and promoting an earnest missionary spirit by his sermons and addresses in New York and elsewhere, will be long and greatly remembered; while his correspondence with the writer during years of affectionate intercourse, concerning the duties and prospects of his distant field, are on record as a treasure-house of wise and patient toil, and of hope long deferred. There are not a few who can recall a missionary meeting at the church of the Ascension, in New York, where Bishop Scott dwelt upon, and beautifully unfolded the words of St. Paul, in the eighth chapter of his second Epistle to the Corinthians, "And this they did, not as we hoped, *but first gave their own selves to the Lord*, and unto us by the will of God." We well remember the electrical effect produced by that address, with its living illustration of self-sacrifice and consecration; and how the late Governor Bradish, statesman, gentleman and Christian nobleman, through whose hands, as one of the Domestic Committee, with the Rev. Dr. Cooke, the correspondence of Bishop Scott afterwards regularly passed, pronounced it the best missionary address he had ever heard.

The field to which Bishop Scott was sent, was hard and unfruitful, with a sparse population, but very few of whom had been trained in the ways of the Church, and with whom prejudices, worldliness, irreligion, and even infidelity were rife and strong. The Bishop felt and mourned that he was not reinforced, as he hoped and needed; and that his hands were not sustained by timely accessions of fellow-laborers and active sympathy, and liberal aid. The truth is, when after years of patient waiting, several of the clergy went with him from a delightful God-speed and Communion in the Church of the Holy Communion, they no sooner reached their field of operations than the lack of service in California and the more encouraging openings there, diverted some of them at once, and attracted them elsewhere.

In his letters, and in person, the Bishop often bewailed and lamented the small visible success and scanty fruits of his apostolic ministry. He seemed sometimes almost ready to abandon the field, and return to the pastoral care in the cherished and loved scenes of his earlier ministry. But he has carried out for years his favorite work. "Blessed are they that sow beside all waters," and in that patient seed-time of faith, we may see the earnest of a glorious harvest. So true is that saying, "One soweth, and another reapeth," and we doubt not that as our lamented friend often said with sighs and tears, "We have toiled all the night, and have taken nothing," so his successors, in all coming time, shall gather in a great multitude of ransomed and rejoicing souls, as the fruits of his prayers and toils, and cares, and tears, and precious death.

As a Churchman, Bishop Scott was eminently conservative. He could not from his nature, and the habits of his life, be radical, nor be led and used as a partisan. While his service of twelve years, as a Presbyterian minister, and his early Church associations led him to lay great stress upon the evangelical in truth and doctrine, his missionary field and arduous labors made him to feel and to acknowledge the paramount importance of Apostolic Order. He sent at one time for several dozen of the excellent sermon and tract of Dr. Randall, the energetic and successful Bishop of Colorado—"Why am I a Churchman?" saying that the pressure on the Border, both from within and from without the Church, made it necessary to be very positive in Church teaching now, as well as evangelical, both in doctrine and in life. The experience and testimony both of Legh Richmond and the late Dr. Bedell, in their later years, and the results of their ministry, with the concurrent history of all our missionary and Church operations, teach a like lesson with emphasis and power.

In a favorite saying of Bishop Scott's, which, with a touch of humour, which he often indulged, he was fond of repeating, "Some men *are wise*, and some *are otherwise*," we have a key to his whole character—calm, wise, prudent, conservative and kind, the first Bishop of Oregon and Washington will be long remembered, and his memory be cherished and revered. It was strange, and worthy of notice, that he died among us at the East, by the same fearful scourge, in complication with other ailments, by which (on the Pacific Coast) the Church was bereaved of the valuable life and services of the late excellent Bishop of Pennsylvania; and it was kindly ordered, that if our friend and father must be taken, he did not die on the Isthmus or at sea, but in our famed city, where so many friends and brethren could lay him down to rest in peace and hope, in an honored and consecrated sepulchre.

He has laid, "in weakness, fear, and with much trembling," his distant and deep foundations. Let those who shall come after him take heed how they build thereupon. He has sowed in faith and patience, with many prayers and tears. Let the Church and the world, as they shall reap the fruits of his care and toil, give hearty thanks to God "for the good example of this His servant, who now rests from his labors;" and may we all have grace to follow him as he followed Christ, till, in the distant fields of a better country, even an heavenly, we shall meet him again, to part no more for ever.

Ever faithfully and affectionately yours,

R. B. V. K.

#### MISSIONARY MEETINGS.

UNDER the head of COMMUNICATIONS we present to our readers, in part, an account of a very interesting Missionary meeting, recently held in St. Paul's church, Chestnut Hill, Pa.—It was called and conducted in the interest of Diocesan Missions, and is to be followed by quarterly Missionary meetings in the same parish, at which other departments of the Missionary work of our Church are to receive due consideration. The Rector informs us that the sum of \$1000 has already been collected or pledged, and that the interest awakened among his people is such as to warrant the expectation that this amount will be increased to \$1500.

Now, we suppose, that there are, at least, *forty* parishes in the Diocese of Pennsylvania, in which the same appliances would produce the same result, besides many more,

in which the same or similar appliances would produce results that would quite astonish both pastors and people. There is a vast amount of missionary work yet to be done in the Diocese of Pennsylvania, as in every other Diocese in this country, and a quarterly Missionary meeting in every parish, at which Missionary information should be given, Missionary topics discussed, Missionary prayers offered, and Missionary methods adopted, would go far towards putting this long neglected work in the way of being done.

The good people at Chestnut Hill have recently had their attention drawn, and their hearts warmed, to work in progress, and work called for, within their own Diocese, at their own doors, as it were. They have given, and are giving liberally, to help forward this particular local work. Will they have any sympathy or money left for the *General* Missionary work of our Church? Undoubtedly they will, and much more than they would have had, if they had been allowed to sleep over the work near them. We have an appointment at Chestnut Hill for one of the Sundays of September. We are glad that it was not for one of the Sundays of May. The new interest awakened in Diocesan Missions will help us, when we come to present the claims of our general home-work.

An impulse may exhaust itself in a single effort, but true Christian zeal, thoroughly enlightened and wisely directed, gathers life by expending it, and becomes self-consuming only, when it ceases to be self-expending. The parishes in which we fail of satisfactory responses, are those which do little or nothing in aid of any other work, while our most cheering successes are in those which are alive to *all* the interests of the Church. It is said that charity begins at home, and it is equally true that only by a *real* beginning at home does she acquire disposition and strength to go abroad. The good people of St. Paul's, Chestnut Hill, are getting themselves ready for glad and generous offerings to Domestic Missions, in September next.

What they are doing for their own Diocesan work is all the pledge that we desire. Would to God, that we had just such a pledge to depend upon from every parish in the land.

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#### CHEERING INFORMATION.

WE have heard of the safe arrival of Bishop Tuttle and his party at Salt Lake City, in good health and spirits. The Rev. Mr. Foote, in a letter written before the arrival of the Bishop, stated that he had a class of eight persons ready for Confirmation, and rented a large hall for a school, had sixty scholars engaged, and that the people had raised more than sixteen hundred dollars for Church purposes. All this, when it is remembered that Messrs. Foote and Haskins, at the date of the letter here referred to, had been on the ground only two or three days more than one month, is certainly very encouraging, and looks very much like work. Mr. Foote asks, "Who will pay the rent of our hall—fifty dollars per month—till our school shall become self-supporting?" and we ask, who will enable us, with as little delay as possible, to answer this question?



## Department of the Young Soldiers of Christ.

*To the Members of the Sixth, or Bishop Tuttle Regiment :*

GREAT SALT LAKE CITY, UTAH, May 24th, 1867.

DEAR CHILDREN OF THE ARMY: You will be glad to hear from two of your missionaries who are at work far away across the Rocky Mountains, in Great Salt Lake City, Utah. As your gifts are sent to us here, we ought to be introduced to you, and you must hear about our work.

Let me introduce to you, boys and girls, the clergymen of the Salt Lake City Associate Mission—Rev. Geo. W. Foote and Rev. Thos. W. Haskins.

We came here to preach Christ's blessed Gospel, and to plant His Holy Church. We came together, just as our Lord sent out his disciples, two and two. We can help one another in our work, and shall not be lonely, away from all old friends and old places we love so well.

We are the only Christian ministers in this city, where there are about twenty thousand people, and the only ministers, not Mormons, in the whole Territory of Utah. We would like to give you the whole story about our long journey, of nearly three thousand miles from New York, and tell you all about this place and people, but we can only tell you a part of it now, and finish some other time.

We left Albany, N. Y., on Friday evening, the sixth of April, and arrived at Suspension Bridge, just below Niagara Falls, early Saturday morning. We made an early call upon the clergyman there who had just built a pretty little church. We found him sleeping soundly in his bed; dreaming about his sermon or something else, but we soon thumped him up, and told him we had come to say good-by. Leaving the parson to perform his toilet, we walked to De Veaux College to see one of the young soldiers, who is the brother of one of the Salt Lake Missionaries. We found him bright and jolly, playing with the boys. After breakfast we took him to the hotel with us. He, like a growing boy, didn't seem to mind eating a second breakfast. We were soon off again—past the great falls, which we heard roaring in the distance, and past fields and houses, and men and women, boys and girls, until in a short time we reached Buffalo. There we dined; wrote a letter to Dr. Twing and our good Bishop Tuttle; said good-by to the young soldier, and were on the way West once more, riding along the shore of Lake Erie. We wanted to stop over Sunday in Chicago, but a broken bridge detained us, so that we only reached Cleveland, Ohio, about midnight. On Sunday morning we heard the church-bells ringing, and started out for church. We met a boy coming from Sunday-school, Prayer-book in hand, and inquired our way to Trinity church. We sat in the congregation and heard the same beautiful service, and the same lessons, and Epistle and Gospel which you all heard at home, so the church seemed like a home to us.

We introduced ourselves to the Rector, who kindly invited us to tea with him, and in the evening we went to church again.

Early Monday morning we took the Western train from Cleveland, and rushed on and on all day, through towns and villages, and over wide prairies, until about midnight, when we reached Chicago, Illinois, the great city of the West.

After a good night's rest we started again on Tuesday morning. It was still "Westward ho!" General Sherman was on the same train with us. He is a great soldier, but not a missionary soldier. All the people along the way seemed to know about him and wanted to see him. You would have thought the railroad train was a circus, and that some wild beast was in the cars, to have seen the people crowd around when we stopped. Some would say: "That's him; he looks smart." "Well, he looks just like other folks." Then, some wanted to shake hands, and some called for a speech, and some cheered as we rushed on. All day Tuesday we rode over a level country, where there was little to see except the fields and houses and cattle. There were no hills or mountains, and very few forests or trees, but all the way, wide prairies, reaching miles and miles on either side. It was like a great meadow, stretching out as far as one could see, or like the sea with the sky coming down on every side, forming a great dome; only the sea was land instead of water, and the waves were little hillocks.

In the afternoon we crossed the Mississippi River, at Fulton. Some people call her the "old lady," and the Missouri the "young lady."

We saw a great many little church spires in the villages along the way, and I supposed some of the churches had Sunday-schools with Young Soldiers in them.

After a sleep, in a sleeping-car, on Tuesday night, we found ourselves the next morning in a wide, desolate prairie, with high snow-banks all around us. It seemed strange to see the snow for the grass was getting green in the East. About ten o'clock in the morning we were obliged to stop at a place called Woodbine, in Iowa. The melting snow had raised the streams and washed away the track. We had to sit still in the coach nearly the whole day. Mr. Haskins went to a little shanty about noon to get some dinner. They told him he could have some roast goose, but only brought him

stuffing, as the goose had flown away. While eating, the whistle blew, and you should have seen the reverend clergyman run through mud and snow and water as if for life. He was bespattered from head to foot, and then the train only moved a few rods for water. It showed that he had good legs, and could run or jump as well as any Young Soldier.

Woodbine (a pretty name) is a collection of little shanties, stuck in the deep mud without any woodbine, or tree or shrub in sight. Late at night we crossed the Missouri in a ferry-boat, and reached Omaha, in Nebraska—Bishop Clarkson's Diocese. The town was full of people, and we had to sleep on a cot, in a room with fifteen other persons in it. In the morning we called on the good minister, who took us in very kindly and gave us comfortable quarters among his people. We had to stay in Omaha a week, as the floods had washed away the track of the Union Pacific Railroad, so that no trains could run. We preached in the church at Omaha and at Brownell Hall, a church school, near Omaha, founded by Bishop Talbot. We found some "Young Soldiers" there. One bright-eyed girl wanted us to tell her something about the Missionary Army and about Dr. Twing. We tried to do so, but found the subject so large that two of us could not do it justice.

Now you are getting tired, and we must stop. In our next letter we will tell you about our journey across the plains and mountains—nine hundred and fifty miles by stage-coach. Remember us in your prayers, dear children, and pray the Heavenly Father to bless our work. With love to you all, both boys and girls, we are your missionaries.

GEO. W. FOOTE,  
THOS. W. HASKINS.

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*FIRST ANNUAL REVIEW.*

IN our July number we stated our purpose to have a grand gathering of the Young Soldiers of the Domestic Missionary Army, in the City of New York, late in October, or early in November next. We have since had opportunities of conversing with many friends, in and out of the City, in regard to this matter, and they have without a single exception, expressed themselves in favor of the project. We have fixed upon Thursday the 7th of November next, at twelve o'clock, as the time, and the large hall of the Cooper Institute, as the place for holding this meeting of the Young Soldiers. We promised to give in our present issue a full programme of the services of the occasion, but, on more mature reflection, this is deemed unnecessary. We propose, before long, to publish a circular containing full information. This circular will be sent to all Rectors and Superintendents who may express to us a desire to receive it. We have already engaged several Clergymen—among the best in this Church for such pleasant duty—to address the Young Soldiers. We expect to have several Bishops in attendance, and to hear some encouraging words from them. There is a good time coming.



# The Story of a "Stamp."

## CHAPTER XI.

I MUST have had a long sleep in Aunt Hester's missionary-box, a kind of a Rip Van Winkle nap. The box was kept, I should think, in the top-drawer of Aunt Hester's dressing-table, for there was a musky, rosey fragrance that filled the quiet air; a sort of sleepy sweetness that came over and overcame my senses. Once in a while—this must have been on Sundays—the box-full of us was taken away, and we received additions to our company; and then we were brought back to the sweetly sleepy drawer again.

But at last came the awakening! It was in church, and there were flowers, and music, and banners, and emblems, and speeches, and beautiful songs, and happy faces. It was the Sunday-school Easter Feast. I can't begin to tell you all there was done and said, partly because I was in the box the most of the time and could hear but not see, and partly because I really am at a loss for words with which to describe the services, and exercises, and performances. I wonder how many boxes like ours were brought up to the church and given to Mr. Round. There must have been a good many, for I heard Colonel Tollisher say that the Easter offering amounted to—I forget how many hundred dollars.

That night there was a grand emptying of the boxes, and a sorting and counting of the money. We stamps were made up into dollar parcels, and all the parcels were tied up into a large bundle. The next day some one took this bundle and carried it away in a carpet bag. Packed in and crowded in as we were—and I assure you that I was not the only stamp in that bundle and bag that grumbled at being crammed into such close, dark quarters—yet shut in as we were, I could hear the "toot-toot" of the locomotive, and feel the bumpity-bump motion of the cars, so that I knew I was once more on my travels. Perhaps, said I to myself, I am going back to New York; perhaps I am going to New Guinea! and I sighed seven times; and then I said, never mind, my little friend, you will find something to do, somewhere, for somebody. And I thought of myself as being a kind of missionary, and felt rather proud as I remembered that I was going on Lucy's errand; dear little Lucy, who learned the lesson that by doing good, she could make herself happy, "and the somebody elses too."

The cars stopped. We—that is, we stamps and the carpet-bag, and the man who had been appointed to carry and take care of us—we started on a walk over the pavements of a city; we knew that, because we could hear the man's boot-heels strike the hard stones; and then we turned and went up stairs somewhere, and knocked at a door.

"Come in!"

"Is this Dr. Twing's office?"

"Yes, sir. I am Dr. Twing."

"I have been asked to bring you the Easter offering of St. Paul's Sunday-school, New Haven."

"Well, sir; you've come to the right place. I believe I've heard from that Sunday school before."

And then the bag was opened, and our bundle brought out to the light. I had just

space enough to squint out and look around me, after we had been placed upon the table. It was a large, high room, with a long table in the middle, and with tables and desks, and book-cases around the sides. A man in a grey coat was writing at one table, and a man in a blue coat at another, and a young lady in a brown dress at another, and at the center-table stood Dr. Twing. As I looked up at him from the table, a feeling of awe came over me—for he was a mighty man and a great—until I saw the round radiance of his face rising beyond the horizon of his waistcoat, and then I said to myself, the bigger the better, for that face means good nature as well as good sense, and there can't be too much of a good thing.

"Doctor Twing," said I, musingly; "Doctor Twing;" why, that's the name I heard them talking about at the Cheerybles. Yes, this must be the very identical man! Perhaps he knows Cheerybles! Perhaps I shall see some of them again! And so I listened with a great deal of interest to what he was saying, thinking I might hear some news of my old friends, especially of Charlie.

"Why; yes," said the Doctor, in reply to some remark of the carpet-bag-man. "Yes; we are kept pretty busy here, now-a-days. THE SPIRIT OF MISSIONS is increasing its circulation all the time. Why, sir, the number of new subscribers coming in, since the first of January, has been at the rate or more than thirty a day!" And as he said this, his face beamed with a triumphant smile, and such a contagious enthusiasm radiated from him, like heat from a large portable challenge heater, that, although I really knew but very little about missions, I wished for him a hundred thousand subscribers.

My friend of the carpet-bag very soon took leave, and after his departure, our bundle of money was handed over to the man in the blue coat, spoken of above, who took occasion to speak very disrespectfully of "stamps."

"I wish folks wouldn't send us all these rags! Who's a-going to count them all over? They are not bankable!"

I was inclined to resent his very contemptuous remarks, but I said to myself, he don't think that many of us have come here from the clean hands and pure hearts of children like Lucy Dee, who have chosen to do good with us rather than to buy candy or oranges. However, I found that Mr. Cornelius Bluecoat was by no means so unkind a man as he seemed. He treated us very considerately. And indeed I have found that people and folks generally take pretty good care of us stamps, if we *are* sometimes ragged or dirty.

"Corneil'," said Doctor Twing, "I'll relieve you of some of that change. Take this dollar-bill and give me a package of fives. I am always wanting small notes."

Mine was the package which happened to be taken to give change for the dollar, and so I passed now to the ownership of Dr. Twing. He at once thrust us into his vest-pocket, and no sooner had we fairly found the bottom of it, than I looked anxiously for a possible hole. Glad was I that the pocket proved a sound one, for if there *had* been a hole, and we should by chance fall out, I knew it would be like dropping from the equator into unknown space.

Allow me to rest myself for a time in the capacious pocket of the capacious vest of the capacious Dr. Twing.

## MISSIONARY CORRESPONDENCE.

## DAKOTAH.

*Yankton.*—REV. M. HOYT.

REV. AND DEAR SIR: The time has again come when it becomes my duty to forward my report, but I have no striking events to record. We are but laying the foundation. It is a slow and toilsome and humble labor. We are, however, endeavoring to lay it deep and broad, so that the edifice to be erected thereon may not be overthrown nor shaken. We are laying the foundation in prayer. Its corner-stone is Christ Jesus.

I had hoped ere this to have heard that I was to have at least one fellow-workman with me, but our good Bishop writes me that he has not been able to procure one, though a comfortable support is pledged. Alas! Is it so? Is there not one who will come and help me? It is true that I cannot promise one a people waiting to receive him with open arms, but I can promise him work to do in his Master's name, a work, too, which faithfully and prayerfully carried out, will enable the Church in this Territory to take and maintain an influential and leading position, and to mould, to a very great extent, the religious character of this people. But what is done, must be done now. One year later and it will be beyond our reach. Give me now two, or even one co-laborer—a hard working man—and it can be done. Can you not, my dear brother, in your own happy manner, say a word that will arrest the attention of some brother, who will say, "here I am, send me?"

## MICHIGAN.

*Three Rivers.*—REV. WM. CHARLES.

REV. AND DEAR SIR: At the close of another quarter, I find great pleasure in reporting to you that very much interest continues to be manifested for the Church's work in this missionary field. My labors, since I came here, have been divided be-

tween Three Rivers and Mendon. In the latter place we now have an organized parish with wardens and vestry, who are willing to give five hundred dollars towards the support of a working pastor.

With a missionary stipend for a short time, a clergyman will be sustained comfortably there. Last Sunday night I officiated at Centreville, the county seat, in the Court-House, to a large, interesting and intelligent congregation. Many felt deeply impressed with the service, I am told, and are desirous that it be continued there. Already I find my labors very onerous, yet with the view of dividing my field about the first of July, with some other clergymen, I propose till that time to keep up our services in the three places—Three Rivers, Mendon and Centreville. In all probability I shall remove to Mendon in July. I am very much interested in that portion of the field, and do not wish to leave the good people, in their infancy and youth in the Church.

At Three Rivers and Mendon they calculate to build churches this summer. Here, at Three Rivers, much of the material for building is now on the ground. At Mendon a very good church lot is secured, and everything looks promising.

## GEORGIA.

*Brunswick Co.*—REV. E. B. BROWN.

REV. AND DEAR SIR: It is but a few weeks since I received notice from the Standing Committee of this Diocese that my appointment as missionary on St. Thomas' Island, dating from October last, had been confirmed.

As missionary of the Domestic Committee, since informed of my appointment, I have been upon the Island every other week, as before the beginning of the present year, preaching in turn upon the various plantations. The distance by wa-

ter to the different points from my home on the mainland, where my other parish is situated, is six, eight, nine, ten and eleven miles. I row myself over in a small canoe. The exposure and fatigue of this, during summer, generally has compelled me to take the night for my trips.

The work among the freedmen is not without its encouraging features. They have much need of being taught—line upon line, precept upon precept. The tendency of their natures is to lapse into a merely sensuous excitement—resulting full often in an entire separation of religion—even as they understand it, from morals, a religion corrupting instead of renovating, tending both to hypocrisy and sin. The great object now to be accomplished is to bring them up to the point of responsibility which their freedom involves. Widely instructed as they were before in the knowledge of Christ, as the Saviour of the world, there were certain vices which grew out of their condition as slaves which it seemed almost impossible to eradicate. The habit of years was upon them—which, descending from father to son, the moral sense to a great degree in many instances was wanting. This habit now may be reversed and the moral sense restored. Now, there is no excuse for the untruthfulness which was their only defence against a harsh and imperious master; none for the dishonesty which appropriated at will his goods; none for the social vice which grew out of the severance of the marriage tie. The principles of true religion can now be made to find a lodgment in their hearts. Upon a higher plane of moral being this people can now take their stand. That which “they learned as slaves they can now engraft upon their lives as free.” And herein is evident that wise Providence, which in its own time, and in its own way, has brought about this result.

The desire that their children shall learn to read is almost universal, and the readiest way to gain a footing in their hearts is to engage in this work. To this I purpose to

give a portion of my time, and engage in it such helpers as I can command.

### INDIANA.

*Attica.*—REV. H. H. DE GARMO.

REV. AND DEAR SIR: YOUR favor of March 20th, informing me of my appointment as missionary at Attica, Indiana, has just reached me—I hasten to reply.

Less than one year since there were only two communicants of the Church in this thriving little city of more than three thousand souls. The services of the Church were greatly desired by some. The ladies, most interested, formed an Aid or Missionary Society. An earnest layman officiated as reader every Sunday. The Society grew, the interest increased until the Bishop was satisfied that the way was open for the formation of a parish. I was induced to take hold of the work, and on the 15th of December, 1866, I entered upon my duties at this point.

The congregations have steadily increased. The work is encouraging. We have held services in the Baptist house of worship.

We are now making an earnest effort to build a church during the summer. Things look well for the enterprise.

Bishop Talbot was here on the 12th of March. We expect him again in a month.

I regret that my work is in such a state that I cannot, at this time, give you a detailed account.

I think this will be a bright example in the missionary work of the Church. We wish to show the Churchmen of this land what can be done in *one* year by an earnest people.

### OREGON.

*Oregon City.*—REV. J. W. SELLWOOD.

REV. AND DEAR SIR: The cheering rays of dawning day are breaking upon the work of the Church in this place. The clouds of ignorance and prejudice are dis-

appearing, and the minds and hearts of the people are opening up to the consideration of those things which belong to their everlasting peace. Never before was there such friendly disposition manifested towards the Church, nor such an interest taken in her welfare, and what pertains to godliness and salvation.

Since forwarding my last quarterly report, the Bishop has made two visitations to the parish, at each of which three persons were presented for the rite of Confirmation. All the services of the Bishop were largely attended, and his earnest, faithful, practical preaching has done not a little to awaken the careless, and to encourage those who have made a profession of their faith.

The week evening services during the Lenten season were well attended. By request of the communicants I have concluded to have a week evening service throughout the year. The attendance upon the regular Sunday services is steadily increasing.

The Sunday-school is in a prosperous condition. It would doubtless be much larger had we a new library. What books we have are old, much worn, and have been read and re-read so often by the children that they have got tired of them. The other Sunday-schools in town have good libraries, so that those children who are allowed to go where they please will go to them. But we are too poor at present to get a new library, so that we must suffer his inconvenience unless we can receive some aid from abroad. Will not some large city church in the East think of us, and send us a supply of books? Second-hand books would be very thankfully received, and would aid us very materially in this department of our work.

Quite a large number of the children have enlisted in the "Domestic Missionary Army of the Young Soldiers of Christ." I shall spare no pains to have every member of the school become a member of that Army.

Recently our little church was neatly re-papered by the vestry, and the font, of which I spoke in my last report, was bought by the contributions of the Sunday-school children. It is quite handsome, and will certainly speak for the children's liberality. Its cost was twenty-five dollars. The ladies have also made a handsome covering for the lectern, so that now our little church presents a very neat appearance.

Since the month of February, by the advice of the Bishop, I have spent a fourth of my time at Salem, instead of Butterville as formerly. Salem is the capital of the State. It is beautifully situated on the Willamette river, about sixty-miles, by water, above Oregon City, and has a population of about three thousand. Our work at this place is quite encouraging. Several additions have been made to the number of communicants, at recent visitations of the Bishop. The church may be looked upon now as a fixed institution of the place. This could never in truth be said of it before. During all the time that it had the services of a faithful missionary, and it had the services of one for several years, it was subject to many changes. At times the congregations were large, numbers were added to the communion, and everything seemed bright and promising. But, lo! in a little while the heart of the missionary would be made sad at the removal of one after another, until he would be left to preach to almost empty pews. This occurred repeatedly while he was there. But of late a more settled element has come in, so that if now they could have the services of a settled minister, they would, I doubt not, in a very short time become self-supporting. My congregations there have been invariably good. The services are conducted every Sunday, when without a clergyman, by a lay-reader, and thus the church people are kept together. There is a flourishing Sunday-school at this place, superintended by the lay-reader,

who also teaches a Bible-class of young men and women.

### ARKANSAS.

*Helena*—REV. OTIS HACKETT.

REV. AND DEAR SIR: When I reported to you last (April 1st) it was, metaphorically speaking, from the "Slough of Despond." With the Psalmist I could truly and almost literally have said: "I sink in the deep mire where there is no standing: I am come into the deep waters where the floods overflow me."

Long time did the floods prevail, and very distressing were the losses and sufferings which they occasioned, and still more distressing those which they threatened; for seed time was passing, and the crops were unsown.

But the promise was not forgotten; the waters at length abated; the dry land appeared; seed has been sown in hope, and, if it please the Lord, a plentiful harvest may yet be reaped.

*Spiritually*, also, the prospects are no less cheering. We are sowing again in hope, and in due time, the Lord of the harvest blessing us, doubt not we shall be permitted to reap.

Much has been done towards repairing the mischiefs of the flood. The church has been renovated and brightened up, the congregation has been re-gathered, the Sunday-school re-established, and, thanks to sympathizing friends—God bless them—refurnished with a good library.

Tried, therefore, though we have been, we have abundant cause for thankfulness, and we trust also for hope.

### MINNESOTA.

*Shakopee*.—REV. E. P. GRAY.

REV. AND DEAR SIR:—We have lately been visited by a startling providence in the instant death by lightning of two of the dear children of the parish. Sarah Ann and Mary Alice Lord, one

twelve and the other six years of age, were standing by their father, a carpenter, as he was at work on an outbuilding near the house, on Thursday the thirteenth, while a thunderstorm was rising, when suddenly before it began to rain, a vivid flash of lightning accompanied with a crash of thunder struck the little group. The children were instantly killed, and the father, who was using a saw at the time, was thrown senseless to some distance. The mother looked out of the window to see if her loved ones were safe, but they had fallen out of sight behind the bushes. She rushed out to witness a sight appalling to a mother's heart. The children showed no signs of life, but her husband, after a time, though almost speechless, made signs for water, which she ran for, and soon neighbors collected, and restoratives were diligently applied. His life hung in doubt that night, but before the close of the next day he was able to be on his feet.

I was in Minneapolis, attending Convention at the time. A telegram summoned me here the next day. A sad and solemn scene awaited me at that house of mourning, yet not one of utter gloom. The sweet faces of the children, though ghastly pale, bespoke a painless transit to the world of blessed spirits. At the words of prayer all knees and hearts seemed bowed with reverence and resignation, and in the space of kneeling silence that followed, tears of relief and sympathy freely flowed. The funeral service on Saturday morning was very fully attended, and its soothing and solemn impressiveness was very marked. On Trinity Sunday a suitable discourse was preached from Psalm 79: 8, 9, occurring in the Psalter for the day.

Sarah Ann Lord was born in England and was just twelve years of age on the day of her death. She was full of innocent glee on that day, but intending to keep the secret of her age from the younger sister and brother, to avoid the childish penalties. She was an earnest and faithful Christian child, always punctual with good lesson

at Sunday-school, obedient and kind at home. She was a true "Young Soldier of Christ," and had saved up fifty cents toward becoming a Color-bearer, now made up to seventy-five cents by her parents, according to her wish, which I send herewith, a sacred offering of one already gone to her early reward, and bearing her Master's standard before us even more effectually than in life. She had often urged her father to go to church with her; and only the Sunday before her death had repeated her request, which being evaded, she afterward desired him to walk with her. But instead of doing so, at another hour he took to walk with the younger children. Perhaps her young earnest heart desired to say one more persuasive word, which now she whispered to the heart from the world of spirits. It is right to say that the subject of this affectionate solicitude acknowledges the great mercies of God in the midst of His judgments, and sorely regrets that he had not earlier heeded that tender, loving voice.

The younger child was intending soon to become a regular attendant of the Sunday-school, and would doubtless have become a "Young Soldier."

The system of pledged offerings adopted and in use since the first of January has had the good effect of increasing the offerings three-fold.

The parish school closes its third term this week, and has maintained an excellent character, though small in numbers.

### KENTUCKY.

Paducah—REV. F. A. JUNY.

REV. AND DEAR SIR:—FOR two years and six months I have been at work in this parish, being absent during that period only two Sundays whilst attending convention.

Paducah is situated at the mouth of the Tennessee river. The city suffered greatly through the ravages of the late war, but the inhabitants have exerted a wonderful

energy in repairing past losses. After Louisville, we think, Paducah has built, within the last two years, more stores and dwelling-houses than any other city in the State.

This parish has greatly suffered under the visitations of the late war. The church building was occupied, as well as the parsonage, for a military hospital. For years no services were held, except now and then a few members met to pray in common, under the guidance of their senior warden, who has since gone to his reward. Though unable yet to do what the interests of Religion most imperiously claim, we feel greatly encouraged. For five years there had been no Confirmation; for four years no Episcopal visitation. The assistant Bishop of Indiana, and recently our own assistant Bishop have kindly visited us, and sixteen have been added to the Church. We hope to have another class ready for next fall more numerous than the previous ones. As there is a large and increasing *German* element in the population of this town, I have a favorable field before me. I speak their own language, and as soon as my occupations allow I shall visit them from house to house, and, with the blessing of God, hope to gather many of them into the fold of Christ.

We have a church edifice and a parsonage. Our zealous assistant Bishop is of opinion that we ought to sell our present property, and move the church to a more central location. We shall certainly exert all our powers to do this, with the hope that it will add greatly to the influence of the Church in this city.

Dear Doctor, I write these few lines in haste and in my school-room, to give you a faint idea of this field and our hopes. During the vacation I shall make it my duty to write to you again, giving a regular and full description of the field.

I have not yet taken up the collection for the Board of Missions: I think it advisable to wait till fall. Our people will have had a little more time to repair past losses, and will contribute more cheerfully then. I send you a list of five subscribers to the SPIRIT OF MISSIONS. Please take the amount of their subscriptions from my salary. During vacation I shall make it my business to canvass the parish, and try to form a new; and, I hope, much larger list.

## ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from June 1st to July 1st, 1867:—

<b>Vermont.</b>			
<i>Royalton</i> —St. Paul's.....	\$5 00		
<i>Windsor</i> —St. Paul's S. S., for S. S. Indian Mission, at Green Bay.....	4 11	\$9 11	
<b>Massachusetts.</b>			
<i>Lowell</i> —St. Ann's, for Bp. Randall.....	37 28	37 28	
<b>Rhode Island.</b>			
<i>Barrington</i> —St. John's.....	10 00		
<i>Newport</i> —Zion Ch. and S. S., of which for Bp. Clarkon, \$47.90; Bp. Randall, \$37.05; Bp. Whipple, \$1.....	85 95	25 00	
<i>Providence</i> —Redeemer.....	25 00		
<i>South Portsmouth</i> .....	13 00	133 95	
<b>Connecticut.</b>			
<i>Middletown</i> —Holy Trinity S. S., of which for Bp. Randall, \$1679; for Bp. Green, \$5.....	21 79		
<i>New Haven</i> —St. Paul's, of which from S. S., Easter off, \$160, for Bp. Randall.....	294 50		
<i>Cortland</i> —Trinity.....	30 00		
<i>Yantic</i> —Grace.....	5 00		
<i>Westport</i> —Memorial Ch.....	12 00	363 29	
<b>New York.</b>			
<i>Athens</i> —Trinity.....	26 75		
<i>Butternuts</i> —Family Miss'y Box.....	5 00		
<i>Cozsackie</i> —Christ.....	14 37		
<i>Catskill</i> —St. Luke's.....	30 50		
<i>Eltingville</i> —(State Island) Holy Comforter, a churchman, \$2; a priest, \$5.....	7 00		
<i>Glenn's Falls</i> —Messiah.....	3 00		
<i>Huntington</i> —St. John's, a member; quart. pay of pledge.....	25 00		
<i>Morrisania</i> —St. Paul's.....	66 16		
<i>New York</i> —St. Ann's.....	116 00		
Calvary Mission Chap., of which from a lady, \$15; from S. S., \$24.37; for Bp. Whipple's Indian Mission.....	43 37		
St. Luke's, of which from S. S., \$52.86; from Infant Class, \$58.83; a friend, \$1.17, for Rev. Mr. Ilinnad.....	237 86		
Savings of seven little girls of the P. E. Jewish Miss. "M.".....	1 37	100 00	
"H. F. M.," of which for the Rev. W. K. Douglass, \$100.....	150 00		
<i>Peekskill</i> —St. Peter's.....	62 00		
<i>Rhinebeck</i> —Messiah.....	32 65		
<i>Troy</i> —St. Paul's, of which from Mrs. J. L. Lane, \$100.....	273 36		
<i>Waterford</i> —Grace.....	6 86	1201 25	
<b>West. New York.</b>			
<i>Rochester</i> —C. E. Upton.....	5 00		
<i>Watertown</i> —Trinity.....	32 25	37 25	
<b>New Jersey.</b>			
<i>Greenville</i> —Grace.....	10 29		
<i>Jersey City</i> —Grace, for Nashotah.....	5 00		
<i>Moorestown</i> —Trinity, a friend, per Rev. H. H. Weld.....	100 00		
<i>Plainfield</i> —Mrs. A. O. E., of which for Nashotah, \$8.....	13 00	128 29	
<b>Pennsylvania.</b>			
<i>Mauch Chunk</i> —St. Mark's, of which for Bp. Whipple, \$25.....	67 07		
<i>White Marsh</i> —Trinity, for the family of one of the missionaries.....	10 00	77 07	
<b>Delaware.</b>			
<i>Newcastle</i> —Immanuel.....	36 81	36 81	
<b>Maryland.</b>			
<i>Baltimore</i> —St. Peter's S. S.....	49 78		
<i>Harford Co.</i> —St. Mary's.....	20 00	69 78	
<b>Virginia.</b>			
<i>Portsmouth</i> —Trinity.....	35 00	35 00	
<b>Tennessee.</b>			
<i>Greenville</i> .....	1 98	1 98	
<b>Michigan.</b>			
<i>Corunna</i> .....	1 00		
<i>Niles</i> —Trinity.....	10 00	11 00	
<b>Ohio.</b>			
<i>Cincinnati</i> —St. Paul's, for missions, west of the Mis.....	65 00		
<i>Marion</i> —St. Paul's.....	6 50	71 50	
<b>Iowa.</b>			
<i>Fort Madison</i> —Hope Church.....	10 00	10 00	
<b>Wisconsin.</b>			
<i>Green Bay</i> —Christ.....	24 50		
<i>Janesville</i> —Trinity.....	25 00		
<i>Superior</i> .....	1 30		
<i>Waupaca</i> .....	2 00	52 80	
<b>Minnesota.</b>			
<i>Chalfield</i> .....	1 25	1 25	
<b>Washington Territory.</b>			
<i>Fort Van Couver</i> —St. Luke's.....	28 00	28 00	
<b>Young Soldiers.</b>			
Receipts for June.....	518 98	518 98	
Total since Jan. 1st, 1866, \$7,078.80			
<b>Miscellaneous.</b>			
Interest on trust funds.....	229 00	229 00	
Total.....	\$3,063 4		
Amount previously acknowledged.....	89,857		
Total receipts since Oct. 1st, 1866, \$92,910			



# FOREIGN MISSIONS

OF

## The Protestant Episcopal Church.

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AUGUST, 1867.

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### EDITORIAL.

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#### *WHERE ARE THE MEN? AND WHAT ARE OUR THEOLOGICAL SEMINARIES DOING FOR THE HEATHEN?*

A FAITHFUL female missionary in writing not long since from a distant field, asked this significant question :

“Where are the men? Why have we not a re-enforcement from the recent additions to the ministry?”

This question, coming across the waters like a Macedonian cry, has rung in our ears for weeks and months, and we would that we might sound it through the land with the voice of a trumpet till it reach the ear and heart of some whom God shall incline to answer, “Here am I; send me!”

Faithful young women are offering themselves to the work of carrying the Gospel to the heathen, but the men, where are they?

Female missionaries are needed, and their opportunities for usefulness are great, and their faithfulness, self-denial and perseverance peculiarly fit them for the work, but their opportunities are limited compared with those afforded to men. These are ordained to preach the Gospel. They may not only do all that female missionaries can do, but much more—not only teach and care for the poor and sick, but they can preach the Gospel to congregations in public and on the highways. They can go from place to place, proclaiming the tidings of salvation through the towns and villages to thousands. Their advantages for usefulness are therefore much greater than those of female missionaries, and the call of God to them is by so much the more urgent.

More than eight hundred millions—three-fourths of the world's entire population, are yet in heathen darkness.

There are thirty millions of people in the United States, and for these there are only forty thousand Protestant ministers! while there are whole territories within

thirty days travel, containing twenty-eight and thirty millions of people, without a solitary Protestant missionary ! yet nine stay at home, yes, ninety-nine stay at home where one goes abroad to preach the Gospel.

WHAT ARE OUR THEOLOGICAL SEMINARIES DOING FOR THE HEATHEN ?

The commencement exercises of our theological seminaries have recently closed, and each one has sent out a certain number of men to preach the Gospel. We have hoped that from these schools of the prophets there would be some from their graduating classes who would be constrained to give themselves to preaching the Gospel to the heathen, but not one has offered himself.

In the present state of the world, and in view of the wonderful opportunities God is giving to us to send the Gospel into all the world, it is a question whether every man and especially every young man who is called to the ministry, is not called first and most of all to preach the Gospel to the heathen.

We know there is a great "demand" for laborers at home, and presume there always will be. We do not want those for foreign work who are "not wanted" at home ; but shall we neglect the heathen until there is nothing more to do at home. Many doors we know are opened before our young ministers, vacant churches, mission churches and western fields press their claims with all the force that anxious Bishops and earnest Rectors and hungry people can bring to bear, and the candidate for the ministry, long before he is ordained, is fixed upon and pledged perhaps to a certain congregation or enterprise. The matter is regarded as Providential, and especially if the call or arrangement is an agreeable one, and so doubtless it is ; but what of this Macedonian cry from eight hundred millions of heathens ? Is not this Providential too. And who are to listen to this cry which is increasing every day and hour in its earnestness ? who are to listen to it if not those whom Christ has "chosen" and "ordained to "go into all the world and preach the Gospel to every creature?"

Are our theological seminaries doing their duty to the heathen in this day of great opportunity ? Do they cultivate the missionary spirit in those committed to their training, as the state of the world and their obligations to Christ demand ?

Is there not, on the contrary, a disposition to tolerate indifference at least on the subject, and to give place to the idea that to be a minister is one thing and a missionary quite another ?

That theological training is defective, however sound or orthodox it may be, which does not cultivate the missionary spirit in the pupils, and the defect will tell upon the future usefulness.

Those seminaries that have cultivated most the missionary spirit among the students by maintaining missionary meetings and habitual prayer for the success of missions have always furnished the greatest number of foreign missionaries. We might give statistics, but we prefer not to do so ; but we ask the principals and professors of our theological seminaries carefully and prayerfully to think of this truth. When not ev

a small proportion of our theological graduates give themselves to the Foreign Missionary work, there must be a defect somewhere.

Why is it that from all our theological seminaries, not one Foreign missionary is sent out this year?

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*THE MEXICAN REFORMERS.*

OUR letters from Mexico show that the priests who have renounced Popery, and have been laboring for the reformation of the Mexican Church, continue firm in their opposition to Rome and in their efforts to induce their people to throw off all her corruptions, and embrace the simple truth of the Gospel. Bishop Wilmer, of Louisiana, believes that there are now no less than eighty of these priests and congregations, who are anxious to organize a Reformed Mexican Church, and to have one of their own number consecrated Bishop. They have named one for this office who has already endured great sufferings at the hands of the Jesuits.

Although the Foreign Committee have no regular missionary now in Mexico, yet they are aiding the movement by keeping these reforming clergy supplied with Bibles, Prayer-Books, and tracts in the Spanish language, and also with educational books for use in the schools which these clergy have established.

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*"THE LORD'S TITHE."*

SUCH is the title of a tract put into our hands by its author, the Rev. E. B. Kellogg, of Gambier, Ohio. Mr. Kellogg is one of the old pioneers of our Church in the West, having been associated with Bishop Chase and other early missionaries in the work. Although retired, in a measure, from active labor, his head is still clear, and his heart warm with zeal and love for the Master's cause, of which no other proof is needed than the tract above referred to.

He has struck the right chord, and we trust its vibration may be widely felt. We trust, also, that he may be spared to see the plan extensively carried out among all Christian people. If so, the missionary work will no longer languish for the lack of means.

In a future number we shall speak more fully of the tract itself, and of the tithe system it proposes. Meanwhile, we recommend it to the careful reading of all who love the Lord's cause, and pray for the coming of His Kingdom. It is published by R. I. Edmonds, Gambier, Ohio.

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*MISSIONARY LECTURESHIPS.*

IN our May number we dwelt upon the resolutions adopted by the large conferences of the friends of Missions, held in New York in 1854, and in Liverpool in 1859, recommending the establishing of a Missionary Professorship in connection with each Theo-

logical Seminary, and what has since been done in carrying these resolutions into effect. In the course of the discussion upon this topic in the conferences, the importance of establishing MISSIONARY LECTURESHIPS was also dwelt upon, meaning by the term, a course of, say six lectures, to be delivered each year by some eminent missionary or other enlightened friend of Missions. At the Liverpool conference, the Rev. Dr. Tweedie said: "As a student of theology himself, he did not recollect to have heard a single missionary lecture while attending the Seminary. They had of course information out-of-doors, through societies and various other agencies; but professionally they were not trained in any right views of the work."

The Rev. Mr. Cullen observed, that Dr. Coldstream, a very enlightened friend of Missions, had, during the last session delivered a course of lectures on ethnology and ethnography, which had proved exceedingly useful to the missionary cause. He (Mr. Cullen) knew of nothing more calculated to diffuse throughout our schools of learning, and by means of them throughout the Church at home, a love of missionary enterprises, than lectures of this kind.

The Rev. Dr. Baylee said, he could speak with great feeling upon this subject, having nearly sixty theological students entrusted to his care; and if his friend Mr. Hardy, (a veteran missionary, and the author of the best works on Buddhism.—ED. S. or M.), for instance, were to deliver a series of lectures on Buddhism, he could promise him a good audience. He was convinced that the lectures would be advantageous, not only to theological students, but to large numbers of intelligent persons who would listen to them with interest and profit.

The trustees of the Andover Theological Seminary have been the first to establish such a lectureship in this country. A liberal friend of missions in Boston has given five thousand dollars, the income of which is to be the compensation for six lectures annually. The Trustees appointed the Rev. Dr. Anderson, late Secretary of the American Board of Foreign Missions, to deliver the first course of lectures.

Writing upon this subject, the Secretary of the American Baptist Missionary Society uses the following language, with every word of which we fully concur: "This is an important step taken in the right direction, and we should rejoice to see the good precedent imitated in our own denomination. Were a lectureship for this purpose established at each of our Theological Institutions, or a general lectureship,—the lecturer passing from one Institution to another in succession, leaving the fruits of his rich and ripe experience and investigation at every one of the colleges and theological seminaries,—the result would appear in the increased breadth of culture and intelligence of our young men, and in the augmentation of the recruits required for the missionary service.

The lectures should be not a simple narrative of facts, which could be compile from materials readily accessible to all; but also rich in the experience, the philosophy and the theology of missions, drawn from every field, and from every period of the prosecution of the work. And the lecturer should be chosen, not on account of his gener-

intelligence only, not because he is temporarily at liberty from other engagements, but because he is profoundly qualified for the work by the grace of God, by long experience and culture in this particular direction, and by an ardent zeal in the missionary cause."

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#### OUR CHILDREN'S PAPER.

THE CARRIER DOVE, published by the Foreign Committee, has a steady increase in its subscription list, and consequently a growing influence with the youth of our Church. Its monthly circulation is now over thirty thousand copies. A gentleman writing, under date of July 3d, and ordering copies, says: "I am acquainted with nearly all the children's papers issued in the United States, and several English ones, but have never yet seen anything which equals the CARRIER DOVE."

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#### OUR NEW MISSIONARY IN PEKING.

The Rev. Mr. Höhing, who reached the capital of China about eleven months since, and has been devoting himself assiduously to the study of the language, is now anxious to open a chapel in which to preach to the people. He says that those which have been opened are crowded at every service, and that this would be the case even if there were fifty of them!

Connected with the chapel he wishes to have a boarding-school. Children of good families are easily obtainable, but they have to be taken entire care of by the Mission. Thirty dollars a year are sufficient for the support of a child, and he makes an appeal for contributions towards this important object. We are glad to acknowledge a first contribution of thirty dollars from the Sunday-school of St. Andrew's Church, Philadelphia. Who will follow where this Sunday-school has led the way? We hope that many will do so, when they read Mr. Höhing's letter given farther on.

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#### RESPONSIBILITY OF THE CLERGY.

MINISTERS AT HOME! It is for you to set before Christian people the claims of the great heathen world, and to show what share Foreign Missions should receive of that sympathy and benevolence which the churches ought to exercise. It is for you to see that the heathen world shall not be thrust aside by a multitude of claims which happen to be near, and that it shall occupy that place to which it is entitled in the affection, the generosity and the prayers of God's children. But, with some of you, and especially with the younger clergy, there is a still greater duty, and that is that you should *go yourselves as missionaries to the heathen*. The cause requires other than those just from our seminaries without any experience. It needs a few picked men, men of mark at home, who are capable of being leaders and organizers of the infant churches abroad. Mr.

H. Carre Tucker, a lay secretary of the English Church Missionary Society, who has lived several years in India, well says: "There is a great want of fit agents for foreign work, which requires men of mark to organize and stamp the impress of their own character upon the infant churches. I would not trust entirely to candidates offering themselves. The best men, like Moses, are often the most diffident as to their own qualifications. The choicest young ministers, after a few years' experience of home work, might be sought out by the managers of missionary societies, and the question pointedly and affectionately put to them, "Why should not *you* go forth as an evangelist to carry the good tidings of our Lord Jesus Christ into the regions beyond?" Many require, and, I believe, would respond to such an individual invitation as a call from God, who would not otherwise think of putting themselves forward for mission work."

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#### THE GREAT PHILOLOGICAL PROBLEM SAID TO BE SOLVED.

THE words of the various languages of the earth are almost infinite in number and variety, while the *sounds* of those languages are *very few* in number, and cannot be increased at pleasure. To invent a set of simple symbols which will express to the eye after a little instruction, all the sounds of the various languages of the world, or in other words to produce an easily written alphabet or syllabary which is capable of universal application, would be a great blessing to the world, and a great aid to its evangelization. Such an alphabet must be founded upon the physical conditions of speech which are the same everywhere and always. Such is the problem, which, thirteen years ago, the assembled philologists of Europe, under the presidency of Chevalier Bunsen, were occupied in discussing, and endeavoring to solve. A Mr. Alexander Melville Bell, of Scotland, claims that he *has* solved this problem, and the severe tests to which his set of symbols has been subjected, seems to prove that his statement is correct. Having perfectly satisfied the most celebrated linguists and professors in Edinburgh in July, 1864, he soon afterwards subjected his system to the searching tests of Mr. Alexander J. Ellis, the most distinguished phonotypist in England, and himself the inventor of the most complete universal alphabet that had as yet been proposed.

In a letter to the *Reader*, Mr. Ellis states that he had made it his business for twenty-one years to study alphabetical systems, and that he went prepared with all the difficulties he could think of, was allowed to propose them in his own way, and, with a view to his own satisfaction, and that the result was perfectly satisfactory. "So far," says he, "as I am able to judge, Mr. Bell has solved the problem."

Mr. Bell's alphabet consists of only thirty-four distinct and separate characters, each of which is not only a sign of the sound required to be made, but also a direction how to make it. The characters are used like ordinary type, and are said to be more easily learned than A, B, C. With these thirty-four symbols, Mr. Bell, not only wrote down all Mr. Ellis' "queer and purposely exaggerated pronunciations and mispronunciations, and delicate distinctions," but also the most peculiar words that could be selected

from nineteen different languages; and what Mr. Bell had written was at once read aloud with perfect accuracy by those who had not heard the sounds but understood Mr. Bell's symbols.

INFINITE SUPERIORITY OF SUCH A SYSTEM.

Now the infinite superiority of such a set of characters to our Roman letters in writing down the sounds of the various spoken languages of the earth will be at once apparent to all who have given any attention to the subject. It is utterly impossible to represent accurately by means of our letters some of the sounds in foreign languages, and that too even when marks are added to the letters as helps. The common Chinese word for a child has been written in Romanized books in no less than *nineteen* different ways by the missionaries. Not only are the additional marks perplexing to the illiterate heathens when they are trying to learn to read romanized books, but the large number of letters used in the words are also perplexing, and in the way of human appliances we know of nothing which is so much needed in foreign missionary operations as the universal adoption of some such system as that of Mr. Bell. This gentleman having devoted so great a part of his life to the invention and perfecting of the system, is naturally desirous of reserving some reasonable interest in the fruits of it, and this is all that prevents the invention from being immediately published and made available for all mankind. Those who are desirous of learning much more on the subject than we have here stated, may consult Mr. Bell's pamphlet, entitled, *Visible Speech: A New Fact Demonstrated*. By Alexander Melville Bell. Hamilton, Adams & Co., London.

THE REV. R. HUNT'S SYSTEM.

In the meantime a veteran missionary of the English Church Missionary Society is seeking to bring into general use, without any pecuniary benefit to himself, a system which he many years used with remarkable success in Prince Rupert's Land, and which he has lately been endeavoring to make universally applicable by the aid of Mr. Ellis, Max Müller, and others. The editor of the *Missionary News*, (London,) thus alludes to this subject in the number for May of this year:

"HOW TO TEACH RUDE, UNCULTIVATED OR SAVAGE HEATHEN MEN TO READ THE SCRIPTURES IN A FEW HOURS? That is the question. Is it a possibility? If a missionary were to take a long journey for the purpose of preaching the Gospel to barbarian tribes, whose minds were as untrained and wild as their native jungles, would it be possible during a two or three days' visit to teach them to read the Gospel of St. John in their own language, with sufficient accuracy and precision to enable them in their turn to teach others? To each of these questions, the Rev. R. Hunt, who presents this supplement to the friends of Missions, replies, "YES! YES!"

Nor is it a mere speculation which leads our missionary friend to these conclusions. He has arrived at them as the result of actual experience among the wild Indians of North-West America. It appears that Mrs. Hunt had for twelve months been endeavoring to teach some Indian women to read the Scriptures in their own language, but

had failed. Why was this? She had tried to teach them to *spell* out their native words by Roman *letters*, but their undisciplined minds could not be brought to understand that which to us is so simple. An officer of the Hudson Bay Company, who paid the mission school a visit, advised Mrs. Hunt to try the *syllabic* scheme which had been introduced by the Wesleyan Missionaries, and which had proved so successful among the Cree Indians in another district. Having some of the books which had been printed in that system, she at once studied them, and then began to teach the Indian women to read the Scriptures, by a plan which ignored spelling and such letters as we use. The result was astonishing. *In a few days the women were able to read in their own tongue the wonderful works of God.*

#### THE SYSTEM APPLIED TO OTHER DIALECTS.

The Cree syllabic system, though a vast improvement on the letter-spelling, as the result demonstrated, was not sufficiently complete to render it applicable to all the Indian dialects. This led Mr. Hunt to adapt the simple forms for conveying every shade of sound which the various dialects contained. A greater distinctness of simple characters was required than would have been necessary in civilized countries, because of the more observant habits of their uneducated populations.

In the preparation of symbols to express syllables, Mr. Hunt was led to study the gradual development of the various signs which had been adopted for different written languages. He chose characters which, as far as possible, were but outlines of the shape which the human mouth assumes when, with a *single* utterance, a syllable is enunciated. For vowels, he chose single, or at most double lines, which he connected with various positions of the human arms, and, by putting the Indians through a few changes of position, they became amazingly interested, and learned them without difficulty or delay.

Having fixed on his symbols, and by their means, with the pen, transmuted portions of the Sacred Scriptures from the Cree, he and his beloved wife tested the value of the scheme by *rapidly* teaching the Cree Indian men and women to read for themselves the great truths of the everlasting Gospel.

When the Indians were away at their hunting grounds, they and their wives travelled from place to place, with the *manuscript* Scripture leaves which had been given them before they left the mission schools. Men and women found that they could easily teach others this "*mark-talk.*" The Lord blessed His word thus communicated very extensively; so much so, that at one time there was not a single Indian in the entire district who was not a professor of Christianity.

#### ATTEMPT TO REPRESENT ALL KNOWN SOUNDS.

The rapidity of the success of this scheme, and the evident blessing which the God of missions had bestowed upon it, led Mr. Hunt to consider the possibility of applying its principles to those portions of the heathen races of the globe which had not yet been instructed in the way of salvation. The result of many years study, and *recent* con-



ference with eminent phonotypists, has at length led to the adoption of a sufficient number of simple signs to represent all the known sounds of heathen languages, even the most difficult, such as the “*clicks*” of South Africa. And by the use of ruled music paper, words in the five “*tones*” of the Chinese can with equal facility be represented. Some of the new missionaries about to sail for foreign lands have been considering the system; and the British and Foreign Bible Society are ready to pay the expense of printing any translations which may be prepared in this syllabic character. But in order to assist the missionaries who may design to use it, a moveable metallic type is required. The expense of this type, and of publishing the system, and forwarding it to *all* the European and American missionaries of the globe, will probably amount to two or three hundred pounds. Who amongst the friends of missions will enjoy the privilege of supplying the Rev. R. Hunt with this amount? He is prepared to publish the syllabic characters in their completeness and simplicity, with needful explanations, as adapted for all languages, when the means have been provided. His residence is 44 Grosvenor Road, Highbury, London, N.”

It appears that Mr. Hunt's system was used by Dr. Anderson, the late Bishop of Rupert's Land, and other missionaries, and that from Stanley Station it has now spread to Norway House, York Factory, St. James' Bay, and other places. The remarkable statement made by the editor of the *Missionary News*, “that at one time there was not a single Indian in the (Mr. Hunt's) entire district who was not a professor of Christianity,” seems to be borne out by a statement made by the country-born clergyman, who is now in charge of the station, (Stanley.) A letter from him appears in the *Church Missionary Intelligencer* for May, 1866, in which he says: “I have been long enough among the people of Stanley to be able to bear testimony to the *reality* of the work among them. I have frequent opportunities of witnessing the value which many of the people set upon the Word of God. I have as yet had very little intercourse with any heathen since my arrival here. To do so it will be necessary for me to leave the station, as *all the Indians* who now visit the mission are Christians, professedly at least.”

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#### A NEW THING IN HISTORY.

WE have beforetime dwelt upon the eminent character and services of the late Dr. Pfander of the English Church Missionary Society's mission at Constantinople. His most celebrated work, “The Balance of Truth,” in which Christianity and Mohammedanism are compared, has been the means of leading many Moslems in Turkey, Persia, and India to renounce the religion of the “false prophet,” and become disciples of the Lord Jesus Christ. The circulation and influence of the book are extending year by year, and it is greatly aiding in that rapid disintegration of Mohammedanism which is now taking place. After trying in vain, by persecution of the converts, and by seizing copies of the book, to stop its circulating, the doctors of Islam, *for the first time in history*, have condescended to lay down the sword and appeal to the pen under

the patronage of the Supreme Council of the Empire. An able clergyman of the Church of England, who has been spending two years in the East, the Rev. H. B. Tristram, said, at the anniversary meeting of the Church Missionary Society, that he "believed Mahommedanism to be the hardest of all systems with which the truth had to struggle, and this made its present rapid and sudden disintegration all the more remarkable. What had made it so unassailable hitherto was, the utter discouragement and even absence of inquiry in Mahommedan countries. He had searched for a single book written in Arabic against Christianity, and had never found one. The reason of this was that Mohammedanism was a religion, not of argument, but of the sword. But things were beginning to change. Dr. Pfander's "Balance of Truth" had created a great agitation at Constantinople, and even to Damascus and the country east of the Jordan, that agitation had penetrated. An elaborate reply to it, "The Setting-forth of the Truth," had been published at Constantinople."

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#### *SUPERSTITION AND THE TELEGRAPH.*

THE Chinese people are all their lifetime subject to bondage through fear of evil spirits and unpropitious influences. For the purpose of preserving themselves from such spirits and influences they have devised numerous spells and charms, which they believe are very efficacious. Eight and nine-storied pagodas are built on the tops of hills for the purpose of keeping the spirits from descending from the higher atmosphere to the lower, and so be near the people and their dwellings. The telegraph line which an American company has been formed to build between Canton and Peking, the Chinese think will be sure to bring down these malignant spirits into too close proximity to their houses and their persons, and they therefore will not allow it to be built. The *Yokohama (Japan) Times* says: "In spite of the earnest representations of the American Minister at Peking, assisted cordially by all his colleagues, no satisfactory promise of protection for the wires can be got from the Government, and so certain is it that they would be destroyed by the people, that the idea of connecting the coast cities with those in the interior has been laid aside for the present, and the company is now purchasing cable in London to lay along the coast, to join the principal ports." Whether this superstitious people will allow the cable to lie along the coast remains to be seen. It is not unlikely that as soon as connecting wires shall be laid along the beds of the rivers there will be trouble, for they are as much afraid of the spirits of the water as they are of those of the air. Here is another illustration of how the spread of Christianity aids commerce, science and civilization. While there are but three thousand Protestant Christians in that empire of four hundred millions of people, and while vast provinces continue to be without a single missionary, how can we marvel at the prevalence of silly superstitions?

THE HOLY ENERGY OF THE PRIMITIVE CHURCH.

SAYS a distinguished writer: "What noble progress did the Church make when the dews of youth were on her? For one heathen converted now, hundreds were converted then. By her arms Rome subdued kingdoms, but the Church by the preaching of the Gospel subdued Rome herself. Nor oppression, nor exile, nor bloody scaffolds, nor fiery stakes, nor persecution in its most appalling forms, could arrest her triumphant career. She entered the temples of idolatry, smiting down their gods as with an iron mace; she forced her way through the guards of imperial palaces; she faced all dangers; she overcame all opposition; and almost before the last of the Apostles was called to his rest, she had made the name of Christ greater than Cæsar's—proclaiming the faith, and planting the Cross in every region of the then known world. Wherever Roman commerce sailed, she followed in its wake; wherever the Roman eagles flew, she was there, like a dove, bearing the olive-branch of peace. A century or two more of such progress, such holy energy, such self-denying zeal, and the Spirit of God continuing to bless the preaching of the Word, the whole land had been possessed—the earth had been the Lord's, and all the kingdoms of this world had become the kingdom of our Christ." When shall such a holy energy and self-denying zeal be again possessed by the Church as a body?

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# Foreign Missionary Box Association.

SLOW BUT SURE.

THE system of family missionary boxes is gradually extending itself, of which we are receiving daily proofs. Our first supplies are already exhausted, and we have been obliged to renew them. This will account for the delay in filling the last orders. When a missionary box becomes an established institution in a family, under the guardianship of the children, it is like a "nail fastened in a sure place," or like a seed planted in good ground, which quickly becomes a fruit-bearing tree. It yields precious fruit, and those who are reared beneath its branches are the happier and the better for the care they have taken of the tree.

We were just about to say that this is the Lord's work, and He will bless it as it was commenced in faith and prayer to Him, when we were interrupted by two visitors—the parents of a little girl, who for several months has kept a missionary box. They had called to leave one instalment of the contents, which was eleven dollars! And this is

but a part of what those little lambs have gathered. Surely this is the Lord's work and He will bless it, and to His name be all the praise.

It is not always those who gather the largest sums, however, who are entitled to the most credit, as some have better opportunities than others. Those very friends referred to, told us of a family in their neighborhood whose income was nine dollars a week, and whose missionary box, on Whitsunday, contained one dollar and fifty cents. We mention these things, not to provoke envy or strife or to draw comparisons, but only to encourage and stimulate those who may find discouragements in the good work they have undertaken.

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*BERTIE.*

BERTIE, after doing exceedingly well for Domestic Missions, called at the Foreign Mission Rooms and handed a roll supposed to contain twenty-five pennies, but which, being unwrapped, gave out a one dollar greenback, two fifty-cent stamps, and twenty "five-cent pennies," (as the boys call them,) making in all three dollars. Bertie is six years old, the child of aged parents, and is called by his mother her "little God-send." He seems to be sent not only to be a blessing to his parents, but also to others, both in his own land, and in foreign lands. Boys won't you *all* copy Bertie's example, and do as much as ever you can to send the Gospel to the Great West, and to the still greater HEATHEN WORLD.

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*HEBER AND HIS SISTERS.*

HEBER, who lives in a town on the Hudson river, sends two dollars with the accompanying note: "Myself and three sisters wish to become members of the FOREIGN MISSIONARY BOX ASSOCIATION, that we have learned about from the SPIRIT OF MISSIONS. My father procured for us a nice box at Easter, and I herewith send you the amount of our weekly gatherings to the present time. We have been much interested in what we have read about it, and the Missionary work, both Foreign and Domestic. We hope to be able to send you a larger amount at the end of the next three months. You will find enclosed two dollars. Please send the cards."

It seems right and proper that one who bears the precious name of HEBER *should* feel a deep interest in the Missionary cause, and we hope that our young correspondent will become more and more like the good and holy man, and eminent missionary Bishop whose name he bears, and that his sisters may continue to love the missionary cause.

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*STORY OF THE FIRST MORAVIAN MISSIONARY IN SOUTH AFRICA.*

IN our last number we praised very highly a new book entitled "*Missionary Evenings at Home.*" We think all our young friends who are keeping missionary boxes will be interested in the following, which we take from that part of the book which relate

to the missions in South Africa. We give it also in order that Pastors, Teachers and Parents may be able somewhat to judge for themselves concerning the character and style of the work :

"Now tell us about the missionaries in South Africa, mamma. Who went first to the Hottentots?"

"Our old friends the Moravians."

"Oh," said George, "I am glad we are to meet with *them* again."

"Yes, it is always pleasant to hear of the self-denying devoted laborers belonging to that truly missionary Church. South Africa was one of their early mission fields. Some of the first missionaries to Greenland and other countries sailed from Amsterdam; and their conversation and example deeply impressed some Christians in that city, who, being connected I suppose with the Cape Colony, were led to feel a concern for the souls of the natives there, and in 1734 wrote to the brethren at Herrnhut, petitioning that a missionary might be sent to the Hottentots. The person who offered for this duty was a remarkable man."

"What was his name?"

"George Schmidt, a young, ardent Christian, yet one whose faith had been already severely tested. He was born in Moravia, and being at an early age led by the Holy Spirit to earnestness in religion, was exposed to much persecution from the Roman Catholics. He sought refuge, along with other persecuted Christians, at Herrnhut. At the age of nineteen he accompanied another brother on a journey back to their own country, in order to give spiritual help and encouragement to the afflicted believers there. The two were arrested, and Schmidt passed the next six years, loaded with heavy chains, in a Bohemian prison."

"And his companion?"

"He had not strength to endure their sufferings, and sank under them; but his dying testimony was, 'I have hold of my Saviour. He does not forsake me, nor I Him.'

"How did Schmidt escape?"

"I do not know the circumstances; but he was liberated at the end of six years, in 1734, and returned to Herrnhut, as willing as ever to labor and suffer in the cause of Christ. He never quite recovered from the bodily effects of what he had endured in prison, but his faith and courage were unabated. He gladly accepted the call to Africa; and in answer to the representations made at Amsterdam of all the trials and difficulties before him, he replied, 'All things are possible with God; and being assured that he has sent me to this people, I believe that he will help me, both in small things and great.'

"And how did he get on?"

"There were various delays, and the voyage proved very tedious; so that we do not hear of his reaching Cape Town till July, 1737. After making some simple preparations, he settled in the wilderness, along with a few half-civilized natives, at a place called Bavian's Kloof, or the Glen of Baboons, above a hundred miles from Cape Town."

"What are baboons?" said Tommy.

"A large, ugly kind of apes or monkeys found in that part of Africa. I suppose they were common in this kloof or glen. Well, Schmidt built a cottage for himself, and planted a garden, and the Hottentots made dwellings after their own fashion."

"Do they live in houses, mamma?"

"Not houses like ours, but round huts, with high, thatched, pointed roofs, which

look like great bee-hives. A number of these are generally made together, so as to form a circle, and this kind of village is called a *kraal*."

"Why do they build in a circle?" asked George. "That seems a strange custom."

"It has the advantage of forming a sort of court within, where the sheep and oxen can be kept safe from wild animals during the night."

"Are there many wild animals?" asked Anne.

"Yes, We shall hear more about them afterwards."

"Of course," said George, "there are the lions. They are fiercer in Africa than in any other country."

"Oh, I had forgotten. So poor Schmidt had to live among lions as well as wild men! Tell us more about him, mamma. What kind of language had he to learn?"

"The Hottentot language is considered difficult for Europeans, and a very singular one—most words being pronounced with a kind of *clicking* sound, such as is made by striking the tongue against the teeth or roof of the mouth."

"That is not difficult." And the boys commenced clicking in earnest.

"That will do, George. It is easy to click alone, but not to click and speak at once. At all events, Schmidt found this the case. I suppose he had not talents for acquiring languages, and so he rather tried to teach the Hottentots Dutch, which many knew a good deal of already: and he spoke to the others by an interpreter. His gentle kindness soon gained the affection and confidence of this simple people. The children came readily to his school, and the parents began to cultivate the ground under his directions; so that a little kraal soon formed around him."

"And he was quite alone among them?" said Anne. "That was more like Brainerd than any other missionary you have told us of."

"Yes; but Schmidt was a different character from Brainerd, and better able, both mentally and physically, to bear a solitary life. He had also less of outward hardships, and a more gentle race of heathens to deal with. Here is part of a letter which he wrote in 1742:

"As to my circumstances here, you may represent one who has five years already been keeping solitary watch for his Lord without being relieved, and who has vowed fidelity to Him to the last drop of his blood. He is faithful, and what he has promised he also will perform. I will therefore remain under His banner, keeping patient watch. He knows that I desire nought but Him, and that I count not my life dear unto myself. I want no rest for the flesh as long as my feet will carry me, but gladly leave my resting-time to the end of my warfare. To me to live is Christ, and to die is gain. I believe that He has marked out my work, and my times are in His hands."

"Had he any success in teaching the Hottentots religion?"

"Yes; they seemed to listen willingly to the 'glad tidings;' and in 1742 he had the happiness of admitting seven into the Church of Christ by baptism, whom he believed to be truly converted in heart as well as turned from heathenism,"

"That was very cheering, and would make him go on comfortably."

"Alas! his hopes were disappointed. As soon as it became known that he was beginning actually to baptize the natives, an outcry was raised against him by the godless farmers and others, who dreaded the loss to their own interests which they thought would follow if the poor creatures whom they used to treat so ill were to be really enlightened and civilized. Schmidt was summoned to Cape Town, and forbidden to baptize or administer the Communion, on pretence of some illegality in his ordination as a minister. He thought the best resource was to visit Germany, and get these obstacles removed. So, with a sad, anxious heart, he bade farewell to his little flock of forty-

seven Hottentots, and a few other Christian friends, leaving all his property in charge of one of his converts, and humbly begging the governor not to molest them during his absence."

"And was he long away?"

"It was not the will of God that he should ever return. All the petitions of the brethren to the Dutch government were of no avail, and the mission was for the time abandoned,"

"Oh, mamma, how sad! how much Schmidt would feel it!"

"We may be sure it was not easy for him to feel resigned on this point to the will of his heavenly Father. But to his dying hour he loved and prayed for his dear Hottentots, and cherished the hope, now, we trust, long realized, of meeting them at last in heaven."

"Did he die soon?"

"No; he married, and lived to old age, quietly and usefully engaged at home."

## COMMUNICATIONS.

### AFRICA AS A MISSIONARY FIELD.

BY THE REV. J. G. AUER.

(Concluded.)

THERE is a dim knowledge of a Creator, called "the Everlasting," (Nyesoa), the Greatest One" (Nyankopong). The Accras on the Gold Coast even say: "God rains, and thunders." Sometimes he is called upon. But the general idea is, that he has ceased caring for man's welfare, leaving that in the hand of spirits. The story goes, that God made heaven and earth and everything. He made three black men and three white men, (some say only one of each class), and laid before them two closed calabashes, made of gourds. The black man chose one, that contained gold, palms, and many things to eat; the white man took the other and found in it only a little paper or book with something written on it. That he put into his head. The white man, therefore, had the book which teaches him everything. The black man has no book. The result is, that the black man has the finest country, with beautiful rivers, mountains, valleys, palm-forests, fruit-trees and gold, too. The white man has a much poorer country, but he has wisdom so as to make big canoes, and go all over the world to fetch things from other countries; while the black man has only small canoes, and must stay at home, etc., etc. After the creation God went away, and lives now somewhere behind a high mountain, in a beautiful town, with a large river, and some people live with Him who never die. He forgot man, and man forgot Him. Then, it is said, that the connection between God and the white man was kept up through "the book;" and to the black man God gave spirits to protect him, etc.\*

It is a strange fact, that while African mythology would make an original difference between black and white people, the word (in Ashantee) used for a white man, signifies a thing that has become white (as the fruits of the field); and the word used for a black man, signifies a thing that has become black, as soiled clothes, hands, &c. Adam was red: his descendants became partly paler, partly darker.

## DEMONOLATRY.

The religion, therefore is *demonolatry* or *spirit worship*. It practically begins with the worship of spirits of dead men—men prominent in a tribe or in a family. The Greeks, Romans, Hindoos, Chinese, etc., have based their worship on this veneration for great men. There are two kinds of spirits; those of men still living in the memory of the people, and many of those entirely forgotten. For the former offerings are laid on graves in the shape of food, clothing, trinkets and other treasures. For the latter, regular places are set apart (houses, trees, rocks, etc.) where occasional sacrifices are made. Every tribe, and even families, have their own special demons. The Greboes call them *kwi*, or demons, with the significance of "smart" and bad. They sometimes give each other that title with the same meaning. The Ashantees and others call them *abosom*, or stone worship, or its object, and have a special name for the devil (*òbonsam*). What they call "forest-devil" (*sasa-bonsam*) is most likely the gorilla. The dwelling-place of these spirits is in dark places of the forest in rocks, caves, trees, springs and in houses (Dryads, Naiads, Penates, etc.); at night they rove about, doing harm to all that come in their way, for these demi-gods delight in mischief and all abominations. The actual principle of heathenism is selfishness and cruelty, therefore the fictitious gods have that character. Man has left the true God, holy and glorious, and made himself gods, small, low, passionate and wicked—self-made gods whom he now dreads, and a religion that only promotes his worst passions, and has nothing to rouse him into a better, nobler life. Fear is the chief motive of worship. A man in trouble is supposed to be under the wrath of a demon but which? he cannot ascertain, and his prayers and sacrifices are but guess work. Some spirits have more renown than others, and people hasten to gain their favor, to secure either prosperity or success against rivals." There is in some places a belief in *transmigration of souls*, which may have some connection with "holy animals," as the crocodile, baboon, cat, boa-constrictor, etc. (a remnant of Egyptian worship); in many places, however, that connection has been lost. *Fetishes* and *greegrees* are charm amulets and some sort of figures that might pass for idols. All these are prepared by the priests, and are to be had for money; and worship is often conducted before these "figures," as a post with a lump of clay, or an inverted pot on the top, on which is painted a face. The power of a spirit, or the spirit itself is said to inhabit the charms, etc. They are hung all over the body, especially in danger and sickness—all over the house, at entrances to farms and towns—to guard places and people against enchantments, witches and evil spirits.

## PRIESTS AND PRIESTESSES.

The *priests*, who are also physicians, and really understand the preparation of medicines, and the treatment of common diseases, have great influence over the people and their rulers. They are the mediators between the gods and the people, receiving and offering up sacrifices, making prayers and incantations; bringing rain or keeping it off, bringing sickness and death, or health and prosperity. In short, the welfare of the people is entirely under their control. In time of war, or when any important decision is to be made, they are the prophets and oracles. They pretend to be possessed by a spirit, and occasionally have a sort of trance, actually working their selves into such a state of excitement that they seem to speak and to act under supernatural influences. Satan will certainly take care that devil-worship assumes a reality to some extent. 1 Cor. x, 20. They point out young men to become their disciples and these, then, must retire from society for six or more months, subject to strict



rules concerning diet, washing, (rather "not washing"), speaking, etc. At the close of the novitiate they pass an examination; that is, they do some extraordinary thing that proves how much they are influenced and assisted by supernatural powers. There are also *priestesses*, whose official duty is chiefly among women. But the secret life and worship of these holy persons is connected with so much abomination that we must leave them. Among many tribes they have a high-priest who performs the most important sacrifices.

#### THE WHOLE LIFE REGULATED BY THEIR RELIGION.

The whole life of the African, private or public, is regulated by precepts of religion, as it was with the Israelites. For every circumstance, or change, or action, there are special laws; as, for a woman with child, a woman nursing, for the infant, for a sick person; for the time of farming and harvesting; for eating and drinking, etc. In drinking, for instance, a libation is poured to the ground; the first-fruit of harvest is offered to the spirits at every entrance to farm or town before anything can be eaten by the people. There is a sort of ceremony for baptism, for marriage and funerals; offerings of food and drink, of clothes, etc., the firing of guns, the beating of drums, singing, dancing, drinking, etc., are all a part of the funeral oblation. Some of the laws are similar to the laws of Moses, and stand simply for sanitary rules; others are mere freaks of the priests: for one spirit (a Naiad) forbids any brazen vessel to approach its spring; another forbids baked bread; a third prohibits boiled meat, and so forth.

Some children are dedicated to a spirit when they are born; these are special *azarites*, different from priests. Some tribes have (the Mohammedan) circumcision. Mad and lunatic people, also Albinos, are regarded holy, because supposed to be under a special influence of a demon. The Albinos are whitish, which is the color of spirits. The Greboes call a white man *kubwe*, or little demon; and the Ashantees maintain that he is a brother of their gods.

#### PUNISHMENT OF CRIMES.

The *conscience* of heathen people tells them what is wrong; but long abuse has perverted or silenced even that sure witness. Thefts, adultery, lying, cheating, etc., are regarded wrong only by the injured party, and by the offenders only when detection and punishment follows. Most transgressions can be made good by paying a fine and offering a sacrifice. Women being bought for money, even adultery is treated like pecuniary. Thieves are fined about five times the value of stolen goods; though in some cases the offended party (thieves themselves) have killed the thief, and been punished for murder.

The people at Kreke broke open my boxes, and stole about forty dollars worth of medicines and other goods. They were found out, confessed, and the headmen promised to pay a sufficient fine to cover the loss; but no payment was made, and there was no appeal to a higher power. A few weeks afterwards, a man stole two yards of cloth from one of those thieves, who at once beat him to death with burning spears of wood.

Murders are sometimes a religious duty. Sickly or crippled children, or those with a peculiar mark are devoted to the gods (killed). All the six-fingered children—and they are not unfrequent on the Gold Coast—are abominable to the gods and the people, and the public insist that they should be killed. Mothers have hid them for a while, and ran with them to a missionary, who cuts off the superfluous fingers, and

saves the child. Suspected witches are publicly murdered, poisoned, beheaded or drowned. At funerals, slaves, wives and others are sent after the dead to attend them in the other world. Chiefs and kings have so-called "souls," *i. e.*, men or women who enjoy great favors and liberties, but they must die with the king.

IDEAS OF A FUTURE STATE.

Such a religion has no idea of sin or holiness; no sense of justice and equality—no peace. There is a dim idea of a state after death; of a place where the dead live of a sort of judgment immediately after death, when every one has to relate his acts done in life. The Ashantees speak also of the "devil's town," where the wicked go. Sacrifices and prayer on the grave may help a poor soul greatly. Their general idea of the life to come is, however, very vague; scarcely more than a continuation of this life, with more facilities for ease and pleasures. God is left out in the religion of Africans; and although they are exceedingly religious and pious in their way, they have nothing to make them better and nobler; on the contrary, every precept and custom, and rite is degrading, and ruining soul and body. Selfishness and greedy appetites are satisfied even in religious ceremonies. When a bull is sacrificed the people eat the meat, and give the bones to the gods. Gold-diggers hang oblations round their gold-pits—little bags tied to sticks. You open one to see whether it contains gold, but no! it's only a little clay from which the gold has been washed out. Licentiousness and abominations are made acts of worship. There is no help, no hope for anything better, till the Gospel comes.

MISSIONARY CORRESPONDENCE.

AFRICA.

LETTER FROM THE REV. THOMAS TOOMEY,

ROCKTOWN STATION, }  
April 30th, 1867. }

Our Triennial Convocation met here on Friday, the 26th, at seven A.M. Had a preparatory prayer meeting, when the 61st Chapter of Isaiah was read and commented on by the rector, after which the 104th hymn was sung with great spirit, then prayers and addresses were made alternately by the ministers, teachers, and catechists, seeking the Lord's blessing on our exercises, and on the mission-work generally.

At half-past ten our convocation (proper) commenced. The morning English services were read by Rev. S. W. Seton, and the opening convocation sermon was preached by Rev. S. D. Ferguson. The sermon was plain but to the point—"Be not weary in well doing," &c. After the sermon, the rector proceeded (according to

the constitution) to administer the Lord's Supper, and made a few remarks suitable to the occasion. Seventeen members, ministers, teachers, and catechists, kneeled around the chancel-rail to receive it at his hands. There was a spirit and deportment of subdued piety manifested throughout the meeting. The rector felt his soul drawn out, first to the Lord of the harvest and then to those servants of the Lord who are laboring for the salvation of Africa—their own flesh and blood. The meeting was dismissed with the benediction of peace at twelve, noon.

At three o'clock P.M., all the members met at the rector's house to partake of social dinner provided for the occasion when various subjects concerning our loved work were discussed.

Half-past six P.M.—At the ringing of the bell, the meeting assembled for the reading of reports and delivering addresses. Reports were read from Fishtown

Roektown, Cape Palmas, Hoffman, Graway, Cavalla, Roekbooka, Taboo, Gitetabo, Riverside, Tabo and Bohlen Stations, and addresses were made by Rev. Messrs. Toomey, Ferguson, Seton and Jones; Messrs. Bellell, Farr, Morgan, Valentine, Messenger and Neufville. The meeting occupied four and a half hours, but we were not tired of listening to these Grebo brethren, who spoke in their mother tongue to the hearts and feelings of their own brethren in the flesh. Rev. Mr. Jones' address, part in English and part in Grebo, was most moving and encouraging. He referred to the commencement of our missionary operations at Cavalla, by our beloved Bishop, and of his being driven from his station by the heathen, who then knew not, and had heard but little of the Gospel of our Lord Jesus Christ. There were ten in the school a few boys; he was one of the number in whose hearts the word of life had been sown by Rev. J. Payne. Their school was broken up by the heathen, their spiritual teacher banished to Cape Palmas, and they, the scholars left alone; but they were not alone, for God was with them. They kept together and used, every day, to meet in the fields every day for prayer, especially to beg God to bring back their loved teacher. The heathen threatened all manner of cruelty towards them if they did not cease to pray, and finally prohibited them from walking together, or holding any social meetings. This was too much to endure, so they resolved to follow their teacher, who was then residing at Mt. Tughan, awaiting the settlement of the difficulties between the mission and the heathen. When this was effected they, with their spiritual teacher, returned to their school and station. He expressed great joy at meeting so many of his Grebo brethren at the convocation, and exhorted them in the absence of their Bishop, and other missionaries who had left their work—to recruit health, and others to return more—to be faithful, to be men of

prayer, to be examples to the heathen for good, to be faithful in the discharge of their duties as men of God. His address was listened to with marked attention. During the meeting many prayers were offered and suitable hymns sung. The Rector closed the exercises by deducing a few remarks from the reports which were read, and the addresses. It was twelve o'clock before the meeting was dismissed by singing the 75th hymn, prayer and benediction.

Saturday A.M., 7 o'clock.—Prayer meeting and addresses from the catechists and teachers. Remainder of the day occupied in the business meeting, and visiting the surrounding heathen towns.

Sunday, 7 A.M.—Prayer meeting and addresses from several of the teachers and catechists.

Half-past ten.—Grebo service in the Chapel, read by Mr. G. F. Bedell. Rev. Mr. Seton preached to a large audience of the heathen from the towns, members of the Convocation, and mission families generally. The chapel was nearly full. A visitor, who was present, said, "The heathen can take every word of that sermon home with them. It was to the point. They can't forget it." One heathen man said, "I wish I was young again—I would be a school-boy, and learn God's fashion." Rev. Mr. Jones was to have preached at three o'clock P.M., but soon after morning services, he received the intelligence, by special messenger, of the death of the headman of his family, and had to leave for Cavalla. The members went in small companies to the heathen towns to hold services with the people.

Half past six.—Divine services read by Mr. Joseph Elliott, and the rector preached from Prov. xi. 30. The sermon occupied one hour; after which, Rev. Mr. Lowrie (Methodist) was called on to make a few remarks, which were very appropriate. The closing prayer which this Rev. Grebo servant of the Lord offered was most touching. The rector pronounced

the benediction, which closed the meeting of convocation.

But I cannot close this important sketch without relating a circumstance which occurred on Friday night, while reports were being read. A young man from Hoffman Station was present, who sent to me asking for permission to address the meeting, a request which we could not deny. After reports were read, he was called on to speak, which he did with much feeling of soul in Grebo. Said he, "I am not a minister, a teacher, or catechist; I am a mechanic; I am laboring for my daily bread; I am an African; my education is not great; I learned in the mission school at Hoffman Station to read my Bible—for this blessing I thank God; I thank God for being here to-night; I am a young man, but thank God I am more; I am a Christian man, and because I am a Christian, I want to work some for Jesus. I can go on the Sabbath to our heathen relatives and others, who do not know Jesus, and tell them what He has done for their souls. This I can do—this I am willing to do, and this, by the help of God, I will do from this time forward. I want to be a member of this Convocation—not for pay, but to work for the Lord Jesus. I can work during the week at my trade (he is a carpenter) and on the Sabbath I can go with my Bible to the towns. I beg the Lord for strength to help me." Such was the pithy address of this young Grebo man.

The collection taken up at this meeting was appropriated to aid in building a chapel at Bohlen Station, in one of the heathen towns—Nitie-Lu—where there is nothing to shelter from the scorching rays of the sun while addressing the people.

### CHINA.

LETTER FROM THE REV. A. C. HÖHING.

PEKING, Feb. 9, 1867.

Six months have elapsed since my arrival at this vast metropolis, and, as to-day is the beginning of the Chinese new year,

and my teacher has left me for a week, I take advantage of it to give you a little information of my doings here.

Four months since we had the pleasure of settling down quietly in the premises we now occupy. The first two months I had enough to do to superintend the Chinese workmen whom I employed to repair the house. It afforded me an opportunity of picking up some of the colloquial. Afterwards being enabled to give my time entirely to study, I employed a teacher, whom, however, I soon had to dismiss, as he proved quite incompetent. A second one robbed me, and therefore he also was dismissed. My present teacher is much better, being a polite and learned man, and a good instructor in the language, though he is still a heathen. With him I have been engaged daily from nine o'clock in the morning till five in the evening. It is a dry and monotonous study indeed, but a look upon the poor benighted people around us, coupled with the good news which we now and then hear of what the preaching of the Gospel has wrought among some of them, inspires one always with fresh zeal, and makes me wish to be soon able to enter into active work among them.

It is the utter sameness which, in my opinion, makes the study of the language so difficult. Every day one has to learn some thirty additional characters, reading and speaking them several hundred times in order to accustom the ear to the tone and accent. Nevertheless, I have never been discouraged, for though it is a very difficult language, I see it can be mastered. I have read a small book containing exercises in the colloquial which has aided me to some extent in speaking so that I am able to make myself understood somewhat and to understand others. Next week shall begin with the Gospels. I long earnestly to be able to preach.

### CHAPELS AND SCHOOLS.

The Missionaries of other Societies at

all spread abroad in the Tartar city, while in the Chinese city, containing at least one million of souls, there is but one Chapel. It is a pleasure to see all the chapels crowded, no matter what time they may be opened. Indeed, if there were fifty here they would always be crowded. Each of the other missions established here have from one to three chapels opened. We are most anxious to open one as soon as possible. There ought, by all means, to be a school connected with it. There is not the least trouble in obtaining sons and daughters of good families, but we have to take care of them entirely as soon as they are given away. A yearly offering of thirty dollars is sufficient to meet the expenses of each child we may receive into the school. Are there not thirty-five persons to be found who will each give this amount, and in this way answer the call of the Saviour—"Let them come unto Me?" Mrs. Höhing would enter upon the work with all her heart.

#### BENEFIT OF MEDICAL KNOWLEDGE.

I am very sorry that I did not finish my course in medicine. What an immense amount of good can be done in this way! The hospital of the London Missionary

Society is crowded daily, and one tablet after another is put up by persons, rich and poor, in front of the same, as marks of respect and gratitude, and proclaiming the kindness of the Foreign friend. No wonder that a short time since, Prince Kung, the highest in the empire, answered Dr. Williams on his question—"Why the Chinese had such a dislike to foreigners?" "Because we thought you were wild animals, but now we know better."

Peking is a very healthy place; the people are quiet and industrious. Articles of food are at present very dear, and many suffer extremely. Two days ago I passed the bodies of two children lying dead upon the street. You may sometimes see twenty or thirty walking about almost nude on the street, and begging for bread, in spite of the extreme coldness of the weather.

#### ROBBED BY SERVANTS.

I am sorry to state that we have been twice robbed by servants to the amount of over two hundred dollars. One has been arrested, but the things are gone. They broke open the lock of our door on Christmas eve, while we were visiting at Dr. Williams'. All our linen articles and bedding are gone, besides many other articles.

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## SUMMARY OF NEWS.

### UNITED STATES.

The whole number of publications approved by the Publishing Committee of the American Tract Society for circulation abroad at the Society's expense, is 3,798, including 523 volumes; and the Society, and the institutions it aids, have issued publications in *one hundred and forty-one* languages and dialects.

thousand parishioners. Five of the ordained ministry were natives of the country, of the mixed foreign and Indian descent. Religious books had been translated into the native tongues. Several schools were connected with the churches. The "Spiritual Seminary" had been lately removed from New Archangel to Yakootsk.

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### ENGLAND.

The Hon. Clerical Secretary of the Church Missionary Society has stated, that in an interview with the Archbishop of Canterbury, it had been arranged that the consecration of the Rev. W. A. Russell as

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In 1858, there were nine Orthodox Greek churches in the Russian territory which has been lately ceded to the United States. These churches numbered twelve

Bishop for North China and Japan should take place at an early date.

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Bishop Tozer is about to return to Zanzibar, accompanied by three clergymen. A correspondent of the *Colonial Church Chronicle* says: How far it may be in the power of a Christian Bishop to alleviate such wholesale horrors as accompany the slave-trade on the coast of Zanzibar we cannot tell; but is it not very remarkable that these facts should be forced upon the attention of the Christian public by the Bishop of Mauritius rather than by Bishop Tozer, who has been so long residing at the headquarters of this iniquitous traffic?

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Two young Quakeresses (one of them the daughter of a banker, and a young lady of independent means) have gone from England to India under a sense of duty, to devote themselves to the instruction and elevation of their young Hindoo sisters.

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During the entire period of sixty-three years there have gone out from England, under the auspices of the English Church Missionary Society, to various fields, some five hundred and seven ordained Missionaries. Of these, three hundred and seventy have been British Missionaries, ninety-nine of them being from the Universities, and that in the following proportions: Cambridge fifty-one, Oxford twenty-two, Dublin twenty-six. The greater part of the others were educated at the Church Missionary College at Islington.

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The directors of the London Missionary Society have received intelligence that their new missionary ship, the *John Williams*, has been wrecked on Savage Island. The details are scanty, but circumstantial. Full information is anxiously looked for by the next mails. The ship is insured.

#### FRANCE.

The address of English residents in Paris to the Czar bore three hundred signatures. The deputation consisted of eight or nine persons, of whom the leaders were the Rev. Mr. Forbes, Rev. Arche Gurney, Rev. Mr. Gardner, and Rev. James Davis. The Czar, in reply, said in English, "I thank you very much, but speak more easily in French"—and the said in the latter language that he deeply felt the sympathy expressed in the English address, and that it contributed material to alleviate the distress which the painful event had caused him. Mr. Davis, on behalf of the Evangelical Alliance, also addressed the Czar, thanking him for his complete toleration of Protestants, and for allowing the free circulation of the Bible throughout his dominions. When he had finished he presented the Emperor of Russia with a volume containing specimens of translations of the Bible in one hundred and twenty languages, and also New Testament printed in Chinese. The Czar looked at these curious books with great attention. He shook hands with Mr. Davis, and then the deputation withdrew. The Czarewitch stood behind his father's chair all the time.

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#### EGYPT.

The United Presbyterian Board of Missions seems to be the only one in the country which has missionaries in Egypt. The Rev. J. B. Dales, the Secretary, says "In Egypt, the work of evangelization rapidly extending, not only in the principal cities, Alexandria and Cairo, but also up the valley of the Nile. Already have five churches organized from among the natives in that dark land; and more and more widely the hearts of the Egyptian population are opening to receive the truth as it is in Jesus."

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#### SYRIA.

The Rev. Mr. Tristram, who has recently travelled very extensively in Sy

and adjoining countries, says that there is but one Western man known who can travel among the wild tribes, east of the Jordan, without a guard, and that name is the Rev. Mr. Zeller, of the English Church Missionary Society's Mission, at Nazareth. Mr. Zeller is everywhere known and distinguished from the Romish and Greek priests who visited the region, as "The Priest of the Book." When Mr. Tristram informed one of the chiefs that Mr. Zeller was his friend and brother, the chief said, "Then you are one of the Christians of the Book too." Mr. Zeller's name is also now well known throughout Northern Arabia.

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#### NORTH AFRICA.

The same traveller states that he had held a conversation with a learned and distinguished Romish prelate, the Archbishop of Algiers. Speaking of the thousands of pounds that the Jesuit Missionaries had spent upon their North African Missions, the Archbishop admitted that they could scarcely boast of a single convert among the Bedouins of the North, or the Moors on the coast. He hazarded the remark, "Don't you think it is your image-worship that is offensive to the people?" "True," was the answer. "I have often felt myself that we have made a great mistake, and if I had had the originating of the North African Mission, I should have omitted a great deal of the *ulte exterieur*."

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#### WEST AFRICA.

The Bâle Missionary Society has maintained a mission for many years on the Gold Coast, in West Africa, at or near the region which is crossed by the meridian of Greenwich, extending from the port of Christiansborg for a considerable distance to the interior. The last report states that they now have seven stations along the valley of the river Volta, where they employ already thirty-three brethren and sixteen sisters of European race, who, as-

sisted by twenty-eight male and female native teachers, are laboring amongst a population of about two hundred thousand souls, of several tribes, independent of Ashantee and of Dahomey.

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#### MADAGASCAR.

The Native Pastor who opened the services at the recent consecration of the first of the "Memorial Churches," was one of the earliest Christians in the Island, a man of great ability, of noble, long-trying character. He was converted in the old chapel that stood on that very ground. For years he was hunted for his life; but the Lord kept him. His noble wife, a true martyr, died in chains; but, hid in hollow walls, in holes of the rock, in solitary huts and cowhouses, he marvellously escaped. And when at last, like the rest of the "slain" church, after long silence, he walked once more through "the streets of the city," his "enemies beheld him" in wonder. There he stands in the face of day, honored and known, the Native Pastor of that church, and the appointed tutor of the Queen's adopted children.

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#### INDIA.

The *Vernacular Education Society for India* (London) has four training colleges in active operation, which there is every reason to believe will become centres from which Christian vernacular education will receive a new impulse. The efforts they have made to raise the standard of secular education in the native heathen schools, and to introduce Christian instruction into them, are still being carried forward with increasing vigor. As many as seventy-two schools, containing four thousand boys, are under the charge of the society's Christian teachers. The publication work of the society has been actively carried on, educational works having been issued in fourteen languages at the rate of one thousand two hundred copies a-day. The society is adding fully one-third to the supply of Christian literature in India.

**BURMAH.**

The Bishop of Calcutta has paid a visit to Burmah to celebrate the rite of confirmation—the first time an English prelate has officiated in that empire.

**CHINA.**

Toung-Chi, the Emperor of China, is only twelve years of age. He succeeded in July, 1861, his father, Hien-Foung, who died from an excess of rage after the conquest of his palace and capital by the English and French. Toung-Chi, whose name signifies "love of order and right," reigns under the regency of Prince Kung, the most civilized of the Chinese, and who has concluded all the later treaties of peace and regulated the relations of foreigners with the interior of the empire.

A Chinese commentary on St. John, preparing by a convert named Ts'sing, is all but completed. Ts'sing, is under the care of Rev. G. E. Moule, an experienced Church of England missionary.

**JAPAN.**

A Japanese newspaper was established at Yedo at the beginning of the present year. It is printed on silky-looking yellowish paper, contains fourteen quarto pages, and is entitled *Ban Kok Shin Bun Shi* ("The Universal Newspaper"). The object of the paper is stated in the preliminary prospectus to be to furnish the Japanese with the most important foreign news, and it is to appear from two to three times a month. In the opening number there is a dialogue between two Japanese meeting in Hyde Park, who discuss the relative advantages of the overland and the Panama and San Francisco routes respectively, by which each has arrived in London. Then follows an elaborate article on the Atlantic telegraph, detailing the advantages it secures to commerce and politics, especially in case of war.

**NEW HEBRIDES.**

THE Rev. W. McCullagh writes to the Melbourne (Australia) *Christian Review*, from the New Hebrides: "Permit me through the medium of your paper to call the attention of the Christian public to a series of outrages which have been carried on lately in the New Hebrides. During the present year no fewer than *nineteen* vessels of different tonnage have taken away some *hundreds* of natives from said group, and in most cases under false pretences. Some have been taken to New Caledonia, and some to the Fijis; and it is high time that public attention should be directed to the state of things existing at present."

**NEW ZEALAND.**

An army chaplain, who has spent two years in New Zealand, writes to the *Christian Work*: "The Pai Marire fanaticism sprang from temporary causes, and must necessarily be temporary in duration. Its adherents lost heart and faith when Te Ua, its founder, was taken prisoner; they are already beginning to return to their first love; in a few years the missionaries will have more influence over the native mind than ever."

**MELANESIA.**

The same chaplain writes: "Bishop Patterson, a distinguished Oxford scholar, was attracted to this remote field of labor through sympathy with his friend Bishop Selwyn, who preceded him, and has devoted his time, his talents, and his fortune to advancing the good work among the South Sea Islands. Missionaries who have less claim to public notice than Bishop Patterson have been eager to rush into print. An account of his different visits to the South Sea Islands would be deeply interesting. He has had to suffer perils by sea and perils by land; in those altitudes the winds and the waves are less to be dreaded than the fierce passions of savage race. A few years ago, whi



landing a party of native converts, he was fired at by the heathen islanders, and two of his crew were killed. It went the round of the English papers that the Bishop, who, like the Apostle John, has a heart overflowing with love to all God's creatures, had attacked the natives, and killed two of them. The enemies of missions rejoiced in this iniquitous tale, and found in it an argument against all missionary labor. The Bishop knew the golden eloquence of silence, and waited patiently until the truth came out."

#### VENEZUELA.

Mrs. Frederick Pattison, recommended

by the Bishop of Llandaff and the Rev. Canon Dale, applied to the Society for Promoting Christian Knowledge for a grant of Religious Books and Tracts, and Books for Sunday-school Children, with a few Common Prayer Books in Spanish, for use among 100,000 (?) emigrants from the Southern States of America, who are now settled at Coroni, on the Orinoco River, on a gift of land made to them by the Venezuelan Government. All the Books and Bibles in the Southern States, it was said, were destroyed during the war. In this case the Board granted the books asked for to the value of £10, together with some old stock.

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## MISCELLANEOUS.

### DELF OR PORCELAIN?

"WHAT a pity to use porcelain ware when delf would do just as well."

"But I don't suppose delf *would* do as well in this case."

"Oh, yes; the people would not know the difference."

"Wouldn't they. My friend, those people are keener than you suppose."

This was a scrap of conversation between two friends one morning, with reference to the qualifications of some teachers and preachers among an ignorant people—ignorant of the arts of civilized life; ignorant, perhaps, of railways and steamboats, and possibly of books; but keen and discerning, for all that. We had seen some of these people and talked with them, and were astonished at their keenness. They knew the difference between delf and porcelain. One of them had been reading the Bible, and saw where, in the Jewish law, the very best was to be an offering to the Lord. If any animal for sacrifice were lame, or diseased, or in any way deficient, it was set aside, was held unworthy to be offered, and another and better was given in its place.

Said this man: "You people send men to teach us; they call it offering themselves, or being offered to the Lord; and yet they do not always offer the best. Your Church says: We cannot spare our best men and women; we want them at home. Let those go who are not so much needed here. I do not see why this is. It is not so much for us, though we see the difference, but they call it offering or making a sacrifice to the Lord, and yet they will not give the best."—*Missionary Herald*.

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### PATIENCE AND GENTLENESS.

"SOFTLY you must go with us, or you will spoil the whole matter," said an Iba priest to a Yoruba missionary. "Stretch the bow too much and it will break. Remember how deeply we are rooted into heathenism; we cannot get out of it all at once." The missionary replied, "If you would even make a beginning at once on the new road, you would still leave me scope enough to exercise patience." The priest answered: "Some time ago, in a conversation with your servants, I was, among other things, told that a man who

serves God could no more steal, no more deceive, no more commit adultery. These words we hear, and we remember, but our eyes are watching your hands also, to see what *they* do. Only have a little patience; after some time we shall see if the works of your hands agree with the words of your mouth; then we shall consider again if this new way will suit us." These are striking remarks for a heathen. The man wanted consistency as a proof of sincerity.

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THE LIGHT IN WHICH WOMAN IS REGARDED.

In such a light is woman regarded in India, that the prayer of the parent is, "Give me a male child or leave me childless;" and female infanticide is, even now, much practised. Some of their sacred writings say that woman possesses of hunger two-fold more than man; of envy four-fold; of malice six-fold; of all evil propensities eight-fold. Again, the laws with regard to the betrothal of girls expose them to great evil. The highest joys of paradise are held only as a reward to those who betroth their children in infancy, consequently many are widows at the age of three, four, and five; and as they can never marry again, the result is an immorality which floods the land. It may be said, that if woman is thus degraded, she can possess no influence; but from her power in the household, which she knows so well how to exercise, she rules India.—*Rev. Joseph Scudder.*

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THE GOSPELS.

Two Mongol Tartar chiefs once went from the borders of China to St. Petersburg, to examine the arts and manners of Europeans. During their stay, they became acquainted with a German clergyman, who engaged them to assist him in preparing a translation of the Gospels into the language of their country. They spent many days in the clergyman's study. At length their task was done; the last cor-

rection was made, and the book was closed on the table before them. Still they sat, serious and silent. The clergyman inquired the cause, and was equally surprised and delighted to hear them both avow themselves converts to the truths of the blessed Volume.

"At home," they said, "we studied the sacred writings of the Chinese, and the more we read, the more *obscure* they seemed; the longer we have read the Gospel, the more *simple* and *intelligent* it becomes, until at last it seems as if JESUS was really talking with us."

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JESUIT MISSIONS.

BISHOP KIP, of California, has published a new edition of his "Jesuit Missions in North America." It is not a history of the missions, as its title seems to indicate, but a translation of letters of some of the early missionaries in this country. The following extract from the preface reveals an important fact, and one which is full of significance:—"There is one thought, however, which has constantly occurred to us in the preparation of these letters, and which we cannot but suggest. Look over the world and read the history of the Jesuit missions. After one or two generations, they have always come to naught. There is not a recorded instance of their permanence, or their spreading each generation wider and deeper, like our own missions in India. Thus it has been in China, Japan, South America, and our own land. For centuries the Jesuit foreign missionaries have been like those "beating the air." And yet, greater devotion to the cause than theirs has never been seen since the Apostles' days. Why then was this result? If 'the blood of the martyrs be the seed of the Church,' why is this the only instance in which it has not proved so? Must there not have been something wrong in the whole system—some grievous errors mingled with their teaching, which thus denied them a measure of success proportioned to their efforts?"

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| Amount previously acknowledged                | 68,109 49   |      |
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# FREEDMAN'S COMMISSION

OF

## The Protestant Episcopal Church.

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AUGUST, 1867.

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### EDITORIAL.

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“ARE WE DOING OUR DUTY TO THE FREEDMEN AT THE SOUTH?”

WE desire to call the attention of our readers to an article with the above title, under the head of “Selections.” It appeared as an editorial in *The Churchman*, of June 8th, and should receive attentive perusal and consideration from all the members of our Church, and especially those of our bishops, clergy and laity, to whom has been entrusted the work of the Church among the freedmen. The writer, whoever he may be, is evidently deeply interested in the education and elevation of the colored race, and displays great intelligence, not only with respect to the field and its wants, but also with respect to the efforts of others and ourselves. The contrast which he draws between these efforts is one which we have several times presented in these columns and in public addresses, in the hope of stirring up the members of our household of faith to greater earnestness and zeal.

In printing this article, we do not mean to endorse the writer's criticism of the Commission, or its representative—the Executive Committee. It may be, if he understood perfectly the difficulties they have had to encounter, that he would exonerate them of all blame, and fix the apathy of the Church generally upon those who are its subjects.

We are assured that the members of the Committee and of the Commission are desirous to do all in their power to prosecute the work vigorously, and they and ourselves are willing and ready to receive suggestions, to inaugurate plans, and to devise and use instrumentalities to promote the end of their appointment, and to carry out the purposes of the Church.

There is fault somewhere, that is clear. It may be either with the Committee, or the Secretary, or the Church generally; or it may belong in part to each. Wherever it may be, it should be corrected. The work is altogether too important to fail or languish through the incompetency or indifference of any person or persons. We

have nothing to say with regard to our own fitness for the work as Secretary and General Agent. We have as low views of our qualifications for the responsible post which we hold as any one can have, and will cheerfully resign it at an moment into abler and worthier hands. One thing we can say, however, and that is, that we are heartily devoted to the work of the Church among the freedmen, and if we have not done as well as others could have done, in the execution of our trust, we have done our best.

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*THE REASON.*

It must be evident to every one, who has at all examined the subject, that our Church is remarkably apathetic in relation to its work among the freedmen. Various reasons may be assigned, but the chief one will be found to be, as we think, the fact that the Bishops, clergy and laity of the South have not generally taken hold of the work, and sought to promote it. The very constitution of the Church necessitates, to the success of any effort, that the Bishops of the Diocese, and the Rectors of parishes shall heartily sympathize with, and actively engage in it. The general Church cannot carry forward any enterprize, however good and beneficent, in any diocese or parish without the approval of the Bishop or Rector, nor can it, consistently with its principles, make the attempt without the preliminary action and the positive request of the ecclesiastical authority, diocesan or parochial, for aid and co-operation. Now, the education and elevation of the freedmen belong principally to the Bishops of the respective Dioceses, and to the Rectors of the respective parishes, in which they reside; the obligations to care for them rests, primarily upon those under whose spiritual jurisdiction they are placed in the Providence of God, and the general Church can come in only in response to applications for aid from those who are principals in obligation and authority. It is useless to expect success in any work of the Church which is not conducted in accordance with her fundamental principles, all action must begin with Bishops for work generally within their Dioceses, and with Rectors for work within their parishes. This is an axiom which has its root in our peculiar ecclesiastical polity.

What is needed for the success of the Church among the freedmen is for the Bishops, and clergy and laity of the Southern Dioceses, to take immediate inductory steps to canvass their respective fields, to ascertain the precise state, circumstances, wants and resources of the freedmen, to organize schools wherever it is practicable under either white or colored teachers, to secure as large a support as possible, for such teachers from the scholars, to establish congregations, and appoint lay readers, white or colored, where clergy cannot be supplied or sustained, and, then, having done what they can of and for themselves, to turn to the Freedman's Commission and the Church at large, for aid and co-operation. Such action will have a most beneficial effect upon all classes everywhere. Those of our Church who now work through other commissions, will be assured of the fidelity of their Southern brethren to the true interests of the colored peo-

ple, and those, who limit their efforts to regularly appointed channels will be quickened to new zeal, when they have proof that the work is to be done in a normal way.

Our Southern brethren have the matter in their own hands. The work, as we have said, is primarily theirs; they must do it, or it will not be done, and they must make known the wants of the field, and appeal for help, or the funds will not be forthcoming. Emotion may inaugurate works of benevolence and mercy, but nothing but principle, nourished by sound judgment and conscience, can perpetuate them. This is especially true of work in the Protestant Episcopal Church. We have passed through the season of feeling in connection with our commission, and now we must look to the Christian principle of the Church for support; and this will need, for its development and encouragement, the information which the Bishops and clergy of the South only can give, and the appeals which the Bishop and clergy of the South only can make.

Will they not at once come forward and meet the obligation, which Providence and the laws of the Church lay upon them?

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## SELECTIONS.

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### ARE WE DOING OUR DUTY TO THE FREEDMEN AT THE SOUTH?

SINCE the war closed it has been universally conceded that the negro race has presented a field for educational and missionary labor of surpassing interest. Its urgency and importance may have tempted some into extravagance of statement, and into temporary neglect of the claims of destitute portions of the white race, whose condition falls little short of heathenism. This was not strange, when we remember how suddenly the necessity for action came upon the country, and what vast proportions the work to be done at once assumed. The promptness and vigor with which the North undertook the task, the sympathy and liberality which it has displayed, the almost universal recognition of the obligation laid upon it by the providential course of events, will hereafter constitute one of the historic features of the time. Interest, patriotism, philanthropy, religion—all conspired to awaken the energy and solicitude of the public mind. The statistics which embody the result of the combined efforts of associations, commissions and churches, including what has been done under the immediate auspices of the national Government, may justify congratulation in platforms, addresses, and annual reports; but it must be confessed, that they fall lamentably behind the emergency.

It is painful and mortifying to see what small figures sum up the work of our own communion in that vast field, where it is believed that, from causes into which it were needless to enter, we enjoyed not only the common opportunity, but especial and conspicuous advantages. We should not allude to the subject if it were too late for amendment. It is idle to censure what cannot be helped. But the sluggishness that prevails among us on this subject can and must be overcome. Our record thus far is unworthy of our resources and pretensions. It betrays an almost guilty neglect of one of the grandest openings for permanent Christian usefulness offered to the Church in any gen-

eration. That record must, if possible, be reversed. For this purpose we write, and we crave a respectful hearing from our readers.

Let us look, first, at the work of others and then at our own. The comparison will prove striking and suggestive. The combined strength of the various denominations in this movement is represented by two incorporated bodies, called respectively, "The American Freedman's Union Commission," and "The American Missionary Association." The former has in the field about six hundred and seventy teachers, and reports over seventy thousand children and adults under instruction. The latter reports four hundred and seventy missionaries and teachers at work, and about forty thousand connected with their schools. The former has sent out in money, food and clothing, during the past two years, over one million of dollars. The latter has sent out in various ways and for various purposes, about half a million of dollars. By their joint agency it is estimated that at least one hundred and twenty-five thousand persons have been taught to read and write.

We have not now at hand any statistics of the educational work in the same field conducted by the Roman Catholic Communion. Indeed it is rather characteristic of that body that it has, thus far, declined to inform the public of the extent of its labors in this direction. Some pains, however, have been taken to collect the facts, and it is believed that it has at work among blacks and whites not far from five hundred teachers—some of them temporary volunteers, some recruited of late for permanent labor, others drawn from existing fraternities and sisterhoods, but all directed by a central intelligence, and amenable to a central authority, and all, of course, swayed by a pervading and passionate instinct of devotion to one great idea. Romanism has not raised probably more than one-fifth as much money as the denominations; but, without question, it has obtained all it needed. It has the secret of running a vast amount of machinery and keeping it in good order with a light exchequer. It is able to command labor, talent, energy, enthusiasm without fat treasuries and costly agencies. Unlike the other occupants of the field it has not confined itself to the blacks, but has established schools, some of them of a high order, in which the children of the higher classes can secure a thorough education at a price almost nominal. How extensively these schools are patronized, the influence they wield, the new centres of power they are creating, can be known only to those who have been on the ground and mingled with the people.

Turn now to our own work. The Protestant Episcopal Freedman's Commission has been in the field about eighteen months. During that time its entire receipts in money scarcely exceed fifty thousand dollars, and in other values not more than twenty thousand dollars. Its entire corps of teachers does not number more than forty, and the souls under instruction not more than five thousand. About one parish in ten has contributed to the cause. This meagre exhibit of receipts and teachers is somewhat relieved by the fact that our Commission has failed to command the sympathy and support of the whole Church. Both the large bodies alluded to above, publish as among their officers the names of several of our well-known clergymen and laymen. One of them rejoices in the presidency of Chief Justice Chase, a churchman, and the other counts among its patrons and friends the venerable Bishop of Ohio.

It may be inferred, therefore, that very considerable contributions from some of our dioceses have passed through these channels. The Commission was created by the unanimous voice of the General Convention of 1865. It was organized on an impartial basis. It was believed that all interests, and sympathies, and parties, were fairly represented; but, as the event has shown, without accomplishing the desired unity of coun-



sel and effort. It can not be denied, mourn over it as we may, that there is an incurable and chronic itching in some quarters to affiliate with the miscellaneous sect movements of the day, to the utter neglect of organizations bearing the stamp of the wisdom and authority of our own councils. But this fact, unpleasant as it is, accounts for only a small share of our comparative failure thus far in this great cause. It is chiefly due to the prevailing apathy among our pastors and congregations, and possibly, to some extent, to the lack of energy and earnestness in the management of our Commission to which the Church had a right to look for the means which should arouse her conscience and her sympathy. As we have learned to our cost in other matters, distinguished names do not guarantee distinguished results. It is no longer any secret that, in the judgment of many, the time has come when the bishops, clergy, and laity, to whom this important interest has been entrusted, should revise their plans and inquire whether something can not be done at once to infuse into them a healthier, stronger life.

From the first we had abundant evidence of the welcome assured to our labors by most of the bishops, clergy, and people of the South. They have invited our co-operation. They have frequently pointed out the advantages we enjoy, and by corporate and individual action shown their readiness to grant every condition, comply with every requirement deemed essential to the full command of northern sympathy. They have told us that they were too poor to give money, but that such as they had they would give freely, viz.: time, experience, personal effort. They were encouraged to hope for great results by the action of the General Convention, by the circulars and other publications of the Commission, and by the expressions of our Church press. They have, thus far, been not only disappointed, but mortified and pained; for there are those among them of other ecclesiastical connections who have not been backward in pointing out the seeming coldness and indifference of their brethren in the North.

Meanwhile, neither seed-time nor harvest has tarried among those emancipated millions. The field is not unoccupied. We have seen who have it in possession. More than one thousand five hundred teachers and missionaries are at work besides those employed by the National Bureau. Rome sends out no teacher that is not also a missionary. She does not disguise her policy. She regards education as a means to an end. Her schools are the germs of Churches, and her teachers are priests in solution, ready to crystallize when the emergency requires it. She gave to this subject the most conspicuous place in the deliberations of the late Provincial Council in Baltimore, and there set in motion a scheme of work among the blacks, characterized by all her wonted sagacity and vigor. She has carefully studied the temperament of that race, and will as carefully adapt her flexible system to all its peculiarities. She knows that she has the power to sway the imagination and touch the sensibilities of the negro character, and she will suffer no gift to lie dormant that will enable her to do it. On the other hand the denominational movement has a plan not less definite, though it may be less aggressive than that of Rome. In the language of the last Annual Report of "The American Missionary Association:" "The Association is entirely unsectarian and unsectional. Its present force of missionaries and teachers has been drawn from thirty different states, and represents fifteen different religious denominations. *Every teacher is a missionary, and nearly every missionary is a teacher.*" Now it is a rule of this body that none of its *missionaries* shall preach anything objectionable to any one of the associated fifteen sects, but that each must present only what is common to the whole—a creed without a doctrine, a Christianity liberalized into a negation, and

baptized in the spirit of an unrestrained individualism. Another rule is that all teachers shall give instruction in *Christian morality*, but shall in no case meddle with *Christian Doctrine*. "The American Freedman's Union Commission" makes much of this as a special ground for its hold on the public confidence. These rules embody, as they were intended to do, the Puritan idea of education so far as it affects religion, and of religion so far as it has anything to do with education. They not only embody the Puritan idea as an organized influence, but they prescribe the method of its development and incorporation with the negro character.

Thus it is that the mighty task of training that newly enfranchized race for honor and usefulness in the state and for life and glory in the kingdom of God revives, in a new shape, the old question which it was believed that our fathers of the Church of England settled at the Reformation, viz.: whether some system is not attainable which shall give to mankind in harmonious union all that is healthfully conservative and centralizing in Romanism, and all that is healthfully progressive and diffusive in Puritanism. Is there no basis of conciliation between these antagonizing forces? The structure, the hope, the strength of our Church, rest on the conviction that such basis has been found, and that she represents it. Knowing all this and teaching it from more than two thousand pulpits, what shall be said of her pastors and chief shepherds for their failure to wield this element of health and power in shaping the character for all time of these now plastic and docile millions of the South?

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#### VIRGINIA COUNCIL.

At the recent meeting of this Council, the Rev. Mr. Gibson presented and read the report of the Committee on colored congregations, as follows:—

Since the last annual meeting of the Council, the work among the colored population has progressed slowly, indeed, but steadily, and on the whole with a reasonable degree of success. At five or six points *only* in this vast diocese has the work been kept up among them since the change in their condition took place. And at all these points, notwithstanding the many difficulties which have been encountered, God seems to have blessed our efforts, at some of them, in a very great degree. In the city of Richmond, more obstacles to this work seem to present themselves than anywhere else in the diocese. The ground is almost wholly pre-occupied by other denominations, the political excitements of the day are more keenly felt there than elsewhere, and the separation from the influences of our Church are more complete. Yet, even here, we have a separate congregation worshipping in its own church, the first, and as yet, the only one in the diocese with a Sunday-school, averaging through the last year one hundred and fifty scholars, and two day-schools numbering two hundred and seventy-seven. Three faithful teachers, supported by the Freedman's Commission—one of them a highly cultivated lady of our own State—continue with zeal and perseverance their labors among them. A clergyman of our own diocese has now the charge of the congregation, and a candidate for orders has been received from among them. In the city of Norfolk, there are four white and five colored teachers, zealously engaged in day-schools, which average four hundred and fifty scholars, besides a Sunday-school in connection with Christ Church. The Rev. Mr. Willing continues to officiate as missionary at large,—whilst the salary of a colored minister has been pledged to the rector of Christ Church, by the Philadelphia branch of the Freedman's Commission, to form a

distinct congregation. The colored communicants in Norfolk, number about forty-five. In the city of Petersburg a much wider field for the Episcopal Church has been opened within the last eighteen months than ever existed before. A Sunday-school begun in the summer of 1865, numbered before its division into two schools, three hundred scholars. The Parish school has had during the year, four hundred and sixty-five names entered on the roll, and the average attendance has been two hundred and thirty. A building to be used for divine worship as well as for the school was obtained, and a good congregation assembled every Sunday and Wednesday. A great deal of interest was manifested at the approaching visit of the Bishop, and in the confirmation, which they expected to take place in a church of their own. Unfortunately the building was burnt the night of the 9th of April, and the congregation and the school have become very much scattered. Still the prospects of the cause are encouraging. We are greatly indebted to Miss Aiken and Miss Coomb, who are now laboring in Petersburg, as well as to Miss Hicks and her assistants in Richmond, and to Miss Smith and her assistants in Norfolk, for the truly missionary spirit in which they have carried on their arduous, patience-trying work. Mr. Weddell, also one of our own candidates for orders, has, with most exemplary zeal and perseverance, sustained the Sunday-school and divine services twice a week for the congregation. A young colored man, who hopes to become a candidate for orders, received an outfit from the congregation of St. Paul's, and has gone to a preparatory school for his education. The number of communicants is about forty. In the county of Halifax, we are gratified to see God's manifest blessing resting upon the labors of our beloved brother, the Rev. John T. Clarke. He has lately baptized eleven adults, and reports that a solemn religious feeling pervades his congregation. He has a Sunday-school of one hundred and twenty scholars, and a Parochial school not quite so large. He felt decidedly encouraged. At Charlotte C. H., a most excellent member of our Church began a colored day-school; but for want of pecuniary aid from abroad, has been obliged to discontinue it. We trust her noble example in making the effort will be followed by others in the diocese, and that she may soon obtain the help she requires. In the county of Hanover, also, we are pleased to know, two Sunday-schools have been established within the last twelve months, in *the open air*, by the ladies of St. Martin's parish, and the children taught their letters, by tracing them *in the sand*, and from manuscript cards. The school numbers more than one hundred and fifty children, and there is the prospect of the speedy erection of a school-house or chapel, through the kindness of the American Tract Society. Monthly services are also given them by the rector of the parish, the Rev. Isaac Gibson. In Sussex county, and in Brandon parish, a wide field has been opened, by the efforts of the Rev. Edmund C. Murdaugh, both for schools and the organization of congregations. The great want at this point, as indeed everywhere throughout the diocese, is faithful, self-denying teachers, and the means to support them.

In concluding this brief review of what has been accomplished during the last year, your committee must be permitted to urge with all solemnity and earnestness upon their brethren of the ministry and of the laity, increased attention to this vastly important work, and more faith and zeal in their attempts to discharge it. By the change in their social condition, the Great Head of the Church now offers to the Episcopal Church, advantages for instructing the colored people, which she has not for many years before in this Diocese enjoyed. Can we expect His blessing to rest upon us, if we suffer this opportunity to pass by unimproved? Is it not at our peril, both socially and spiritually, that we neglect it? It is true, there are some peculiar difficulties to be encountered just now in carrying on our work, but they are such only as would make earnest, whole-hearted "labor-

ers with God" more resolute to overcome them. Surely, faith should not fail because it is sorely tried. In every case where faith and zeal have persevered in this work, they have been at last crowned with success. And the blessing which has manifestly been vouchsafed the feeble efforts put forth during the last year, abundantly warrant the belief that God only waits for more fervent prayers, and faithful execution on our part, to grant us larger measures of "the healthful Spirit of His Grace."

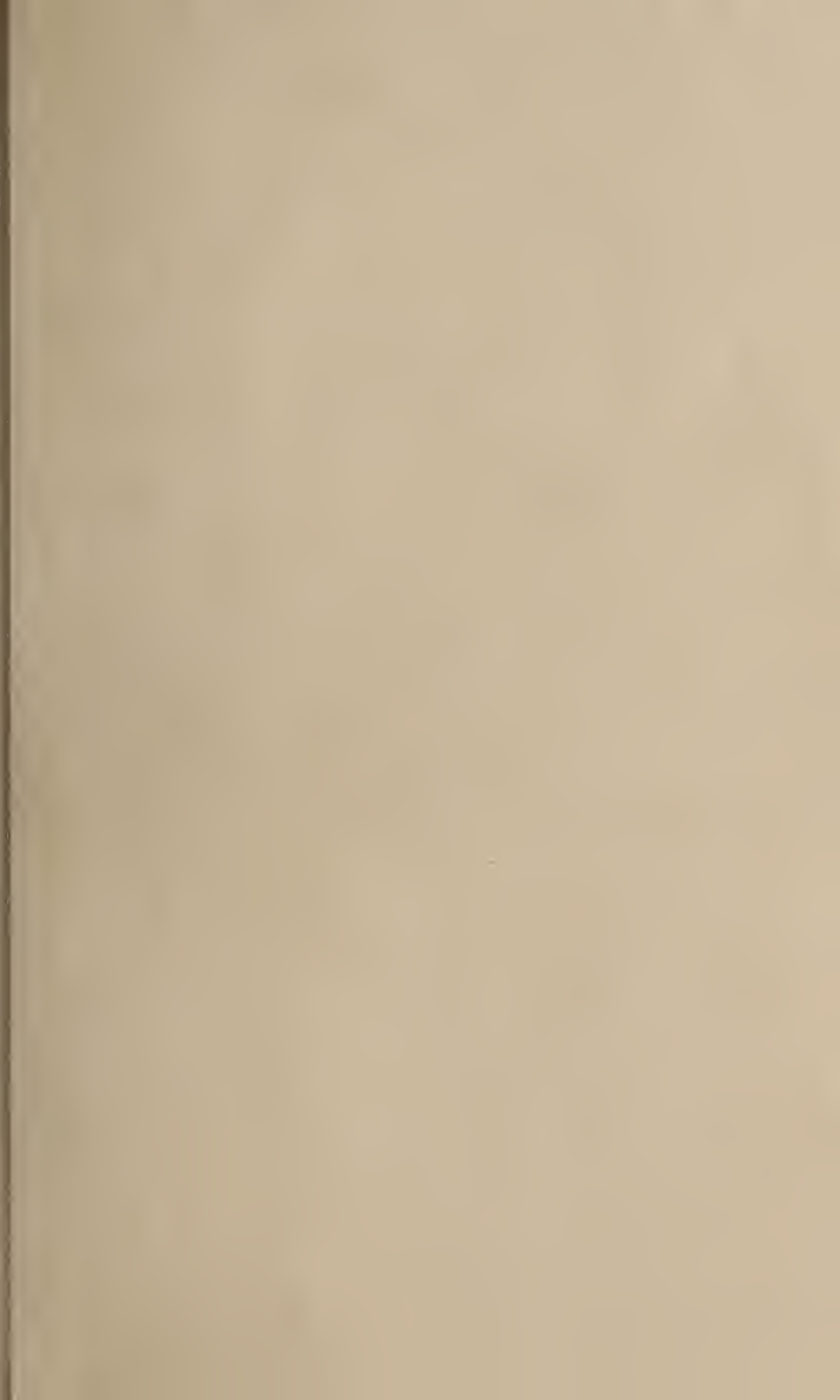
Respectfully,

THE COMMITTEE.

## ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums, from June 1st to July 1st inclusive:

|                                                              |        |         |                                                                   |             |       |
|--------------------------------------------------------------|--------|---------|-------------------------------------------------------------------|-------------|-------|
| <b>Vermont.</b>                                              |        |         | <i>Chester</i> —St. Paul's .....                                  | 27 00       |       |
| <i>Windsor</i> —St. Paul's S. S.....                         | \$9 25 |         | <i>Sharon</i> —St. John's Ch.....                                 | 6 00        |       |
| <i>Hopkinton</i> —St. Andrew's Ch.....                       | 5 21   | \$14 46 | <i>Philadelphia</i> —C. M. Cushman.....                           | 40 00       | 74 00 |
| <b>New Hampshire</b>                                         |        |         | <b>Maryland.</b>                                                  |             |       |
| <i>Claremont</i> —Trinity Ch.....                            | 20 00  | 20 00   | <i>Baltimore</i> —St. Peter's S. S.....                           | 49 78       | 49 78 |
| <b>Massachusetts.</b>                                        |        |         | <b>District of Columbia.</b>                                      |             |       |
| <i>South Hadley</i> —Pupil in Mount Holyoke<br>Seminary..... | 00 50  | 00 50   | <i>Washington</i> —Bureau, F. R. and A. L.<br>Transportation..... | 30 25       |       |
| <b>Rhode Island.</b>                                         |        |         | <i>Bureau, F. R. and A. L.</i><br>Transportation.....             | 30 52       | 60 77 |
| <i>Newport</i> —Trinity Ch.....                              | 72 15  |         | <b>Ohio.</b>                                                      |             |       |
| <i>Zion</i> .....                                            | 20 50  |         | <i>Columbus</i> —Co'ld Miss, S. S., Trinity Ch.                   | 20 00       |       |
| <i>Providence</i> —Ch. of the Redeemer.....                  | 20 00  |         | <i>Gambier</i> —Bexley Hall.....                                  | 33 67       |       |
| <i>Woonsocket</i> —St. James Ch.....                         | 50 00  | 162 75  | <i>Columbus</i> —Trinity Ch. S. S.....                            | 7 00        |       |
| <b>Connecticut.</b>                                          |        |         | <i>St. Paul's</i> .....                                           | 18 00       | 78 67 |
| <i>Branford</i> —Per E. F. Rogers, Esq.....                  | 10 00  |         | <b>Iowa.</b>                                                      |             |       |
| <i>Oxford</i> —St. Peter's Ch.....                           | 4 00   | 14 00   | "W.".....                                                         | 10 00       | 10 00 |
| <b>New York.</b>                                             |        |         | <b>Kansas.</b>                                                    |             |       |
| <i>New York</i> —Zion Ch.....                                | 90 00  |         | <i>Fort Scott</i> —J. M. Kendrick.....                            | 5 00        | 5 00  |
| <i>A member of Ann's Ch.</i> ....                            | 5 00   |         | <b>North Carolina.</b>                                            |             |       |
| <i>Albany</i> —St. Paul's Ch.....                            | 50 00  |         | <i>Wilmington</i> —Edward Wooten—sale of<br>books.....            | 10 00       | 10 00 |
| <i>Manhattanville</i> —St. Mary's Ch.....                    | 10 00  | 155 00  | <b>South Carolina.</b>                                            |             |       |
| <b>Western New York.</b>                                     |        |         | <i>Winnboro</i> —S. A. Finney—sale of books                       | 3 00        |       |
| <i>Homer</i> —Calvary Ch.....                                | 5 50   |         | <i>Sallie's dime offering</i> ....                                | 2 00        | 5 00  |
| <i>Utica</i> —Anonymus.....                                  | 2 00   |         | <i>A friend</i> .....                                             | 1 16        | 1 16  |
| <i>Jamestown</i> —St. Luke's.....                            | 8 22   |         | <b>Total</b> .....                                                | \$ 800 49   |       |
| <i>Buffalo</i> —St. John's.....                              | 40 98  |         | <b>Amount previously ack'd</b>                                    | 18,710 30   |       |
| <i>Geneva</i> —St. Peter's.....                              | 15 70  |         | <b>Total to date</b> .....                                        | \$19,510 79 |       |
| <i>Norwich</i> —Emanuel.....                                 | 5 00   |         |                                                                   |             |       |
| <i>Waterloo</i> —St. Paul's.....                             | 48 00  |         |                                                                   |             |       |
| <i>Batavia</i> —G. B. W.....                                 | 10 00  | 135 40  |                                                                   |             |       |
| <b>Pennsylvania.</b>                                         |        |         |                                                                   |             |       |
| <i>Oxford</i> —Oxford Ch.—a Freedman.....                    | 1 00   |         |                                                                   |             |       |



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